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DURING

THE MIDDLE AGES.

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THE CHRONICLES AND MEMORIALS

OF

GREAT BRITAIN AND IRELAND

DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each Chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.

VETUS REGISTRUM SARISBERIENSE

ALIAS DICTUM

REGISTRUM S. OSMUNDI EPISCOPI.

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1 The High Altar (see p. XXXII)
2 Holy Trinity & All Saints
3 S. Peter & the Apostles
4 S. Stephen & the Martyrs
5 S. Catharine
6 S. Martin
7 S. Nicholas
8 S. Mary Magdalene
9
10 S. Edmund of Canterbury
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12 S. Margaret
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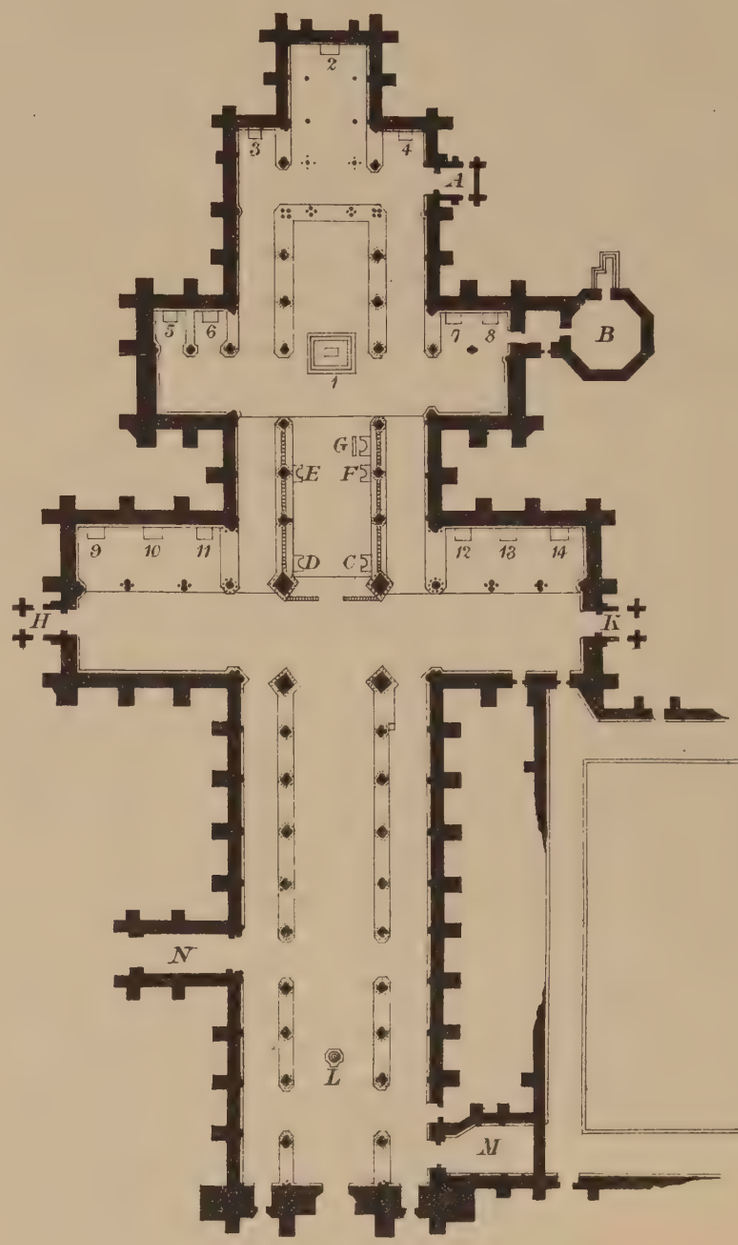

A St Peters Porch
B The Vestry. The Treasury above it
C Dean's stall
D Precentor's "
E Treasurer's "
F Chancellor's "
G Bishops throne
H North Transept Porch
K South " "
L Font
M Consistory
N North Porch

PLAN OF SALISBURY CATHEDRAL.
A.D. 1260–1300.

SCALE OF FEET
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VETUS REGISTRUM SARISBERIENSE

ALIAS DICTUM

REGISTRUM S. OSMUNDI EPISCOPI.

THE REGISTER OF S. OSMUND,

EDITED BY

W. H. RICH JONES, M.A., F.S.A.,

CANON OF SARUM, AND VICAR OF BRADFORD-ON-AVON.

"ECCLESIA NOSTRA CATHEDRALIS, QUAM, SEU CIVITATEM IN MONTE POSITAM, INTER ALIAS LUCERE, ET CÆTERIS OMNIBUS EXEMPLO ESSE, CONVENIT."

BISHOP JEWEL.

VOL. I.

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

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INTRODUCTION.

There have also been added some notes, in which a few of the more unusual phrases and expressions are explained.

II. Next follows what may almost be described as a portion of a "Chartulary;" being a number of charters—amongst them the foundation charter of the cathedral—relating to the see of Sarum, the property of the dean and chapter, the estates belonging to those who held prebends, and the various privileges bestowed on them.

III. Then we have a document inserted of quite a distinct character,—the cotemporary record of a visitation of prebendal churches and estates by the dean, in pursuance of a statute passed in the year A.D. 1214;[1] a very valuable portion of the Osmund Register, as throwing light on the condition of the churches and the clergy in the thirteenth century, and of the various "books" and "ornaments" belonging to the decanal churches and deemed necessary for the due and reverent celebration of divine service.

IV. Following this account of the visitation of prebendal estates by the dean, we have what may be called the *second* portion of the "Chapter Register"; a number of documents, chiefly legal, bearing upon the various prebends belonging to the cathedral, and having reference to transactions, for the most part, during the episcopate of bishop Richard Poore.

V. Then there is given to us, what certainly is not the least interesting part of the volume, a full narrative of the removal of the see from Old to New Sarum, of the full organisation of the cathedral body, of the efforts made for the building of the new cathedral, and of its first dedication in the time of bishop Richard Poore. This portion of the Register derives especial interest from the internal evidence that we have of its having been written by the dean himself, William de Wanda, or at all events at his dictation.

[1] See below, p. 379.

VI. We have then a detailed statement of the election and appointment of Robert Bingham as the successor of bishop Richard Poore, when the latter was advanced to the see of Durham, followed by a number of Papal bulls relating to the see of Sarum, or to the claims advanced by the Church of Rome.

VII. At the end of the volume there is a cotemporary list—somewhat imperfect—of the various "treasures and ornaments" belonging to the cathedral, and in the custody of the treasurer, at the beginning of the thirteenth century.

Especial value of the Register of S. Osmund.

But though of so miscellaneous character, and withal so fragmentary, the manuscript is invaluable, as giving us not only the oldest known copy of the "Consuetudinary," but as showing us so clearly and so vividly the foundation and gradual development of a cathedral of secular canons.

The opening words of the "Osmund Register" plainly enough confirm our statement as to its not being the original work of the great bishop himself. For it speaks of Osmund as of "blessed memory" (*felicis memoriæ*), and purports only to "explain the 'persons' and their dig-
" nities, and the customs by which the church of Sarum
" is ordered and ruled after the institution of Osmund,
" founder and bishop of the same."[1] There are other statements, some of which, if not all of them, are indicated in the foot notes, which point to the same conclusion.

Description of the original manuscript.

The original manuscript is a small folio on vellum, which, in order to its more careful preservation, is kept in a tin case. It is written in the contracted Latin of the thirteenth century. In some places, in consequence of the unusually abbreviated forms adopted by the scribe,

[1] See below, p. 3.

it is not easy of interpretation, leaving rather free scope for conjecture at times as to what was intended to be the original reading.

The "Register" may be divided, speaking roughly, into *two* parts.

But although, as we have seen, the volume is of so miscellaneous a character, it may be divided, roughly speaking, into *two* parts,—the *former* of them containing what is usually termed the "Consuetudinary of St. "Osmund,"—the *latter* the series of charters and documents, all more or less bearing on the foundation of the cathedral at Old Sarum, the foundation of a cathedral body, the treasures belonging to it, and the history of its prebendal or dependent churches. As the manuscript itself is of such extent as cannot be conveniently contained within the limits of a single volume, it is proposed to confine the remarks in this preface to that portion alone which contains the "Consuetudinary," and which is comprised in the first 19 *folios* (pp. 1–186). In a preface to a second volume an opportunity will be more conveniently offered of commenting on the contents of the latter portion of the manuscript.

The "Consuetudinary,"—its purpose, and original compilation.

A few remarks will not be out of place, first of all, as to the general purpose of the Consuetudinary, and the probable reasons which led to its original compilation.

Among churchmen of the eleventh century there was no one better known or more esteemed than Osmund, who, in the year 1078, became bishop of Sarum. His diocese, uniting in itself the two older ones of Sherborne and Ramsbury, was by no means of small extent, for it comprised what we now call the counties of Dorset, Wilts, and Berks. Without entering on the doubtful question whether he was earl of Dorset, we know that he was of exalted position in Normandy, his native country, that he was connected with William the Conqueror by ties of affinity, and that he was employed by him in high and important offices. He had therefore special opportunities for carrying out, at all events in the church which he ruled, any improvement that might

be necessary, either in its liturgical forms or its outward ritual.

That some such change was needful, in the direction of greater uniformity, in the church in England, must have been generally admitted. In various dioceses there were no inconsiderable variations. During the tenth and eleventh centuries these increased greatly, each bishop directing such observances, as he judged best, to be used in his own diocese. Of course, in the eucharistic office,—at all events in the "canon of the "mass,"—the *essentials* of the service were uniformly observed; yet even here there were variations of greater or lesser importance.

Special opportunity for compiling the work.

There were many reasons too, why the accession of Osmund to the see of Sarum in the year 1078, was a golden opportunity for effecting a greater uniformity. The whole land was then fully subordinated under one head, and so facilities for intercourse were naturally increased. It was at Old Sarum that king William met his "*witan*," in the year 1086, and that all the land-owners that were of any account over all England came to him, and, submitting themselves to him, swore to him oaths of fealty, and pledged themselves to be faithful to him against all other men.[1] And so it was not unfitting that from Old Sarum should proceed the "Con-"suetudinary," which should do something at all events towards welding together as one the various dioceses throughout England. Moreover the high position and acknowledged influence of Osmund, the valuable help that he obtained in his work from the band of canons whom he associated with himself, who are said to have been famed not only for their skill in music but for their learning generally,—William of Malmesbury speaks of the "*Canonicorum claritas cantibus et literatura juxta* "*nobilium*,"—all tended to make that work a successful

[1] See "Sax. Chronic.," *sub anno*.

one, and to gain acceptance for the "Use of Sarum" in other dioceses besides his own.

The work of Osmund not an original one.

It must however be distinctly understood that this work of Osmund was not an *original* one. The arrangements in part may be so described, but, as a whole, the work was a *compilation* from ancient sources. The good bishop invented or introduced little himself, though there were, as has been pointed out in various foot-notes, some peculiarities in the Sarum rite by which it was distinguished from that of other churches. But what he did was *this*,—to make selections out of the practices which he saw in use around him, and so to arrange the sundry offices and services, that his clergy, who were both Norman and English, might have one uniform rule to guide them in discharging their several functions. Moreover the "Use of Sarum" was drawn up for his own diocese, and as far as he was concerned, promulgated in his own diocese only; for he at least had no authority to do more than this. Still, though there were other "Uses," such as those of York, Hereford, Bangor, and Lincoln, the general acceptauce of the "Use of Sarum," not only in the south of England but in other parts of the kingdom, is unquestionable. Indeed, John Brompton, a Cistercian, and abbot of Jervaux, in Yorkshire, writing within a hundred years of Osmund's decease, says expressly,—"Osmundus composuit librum "ordinalem ecclesiastici officii quem 'Consuetudinarium' "vocant, quo fere nunc tota Anglia, Wallia, utitur, "et Hibernia."[1]

Prevalence of the "Use of Sarum."

Of course these words of John Brompton refer to some earlier copy of Osmund's work, than, as far as we know, is now in existence. And, though the sentence admits of a more general interpretation, it has, when translated strictly,—as implying that he speaks of a "*liber ordina-*"*lis*" (=Ordinal) which in his time (*c.* 1198) was called "*Consuetudinarium*" (=Consuetudinary),—led to some confusion. No doubt these two terms are used some-

[1] Twysden "Decem Scriptores," p. 977. See also Rock IV., 120.

times in a sense more extended than their original meaning; in fact, so to speak, they overlap one another; at all events the term "Consuetudinary" is so employed as to include an "Ordinal;" nevertheless they are distinct works. In truth we have, in the "Consuetudinary" now printed, more than one allusion to the "Ordinal" as a perfectly distinct production. Thus, at p. 102, in the directions for the service on Easter Day we read, "*Peracta processione sicut in* Ordinali *describitur*, "&c." and, at p. 146, in the directions for the celebrating mass on the first Sunday in Advent we read, "*Quibus vero temporibus diaconi, et subdiaconi, casulis,* "*dalmaticis, et tunicis et albis uti debeant, in* Ordi- "nali *plane describitur.*"

Distinction between "Ordinal" and "Consuetudinary."

The *broad* distinction to be drawn between these two documents, (for Osmund compiled both an "Ordinal" and a "Consuetudinary") may perhaps be thus expressed; that whilst, in the former, the officiating minister learnt what service was to be carried out, in the latter he was instructed as to the special outward forms by which it was to be accompanied. The "Ordinal" was the book which regulated the whole duty of the canonical "hours," as well as the celebration of the mass,—to use Lyndwood's words, "*Liber in quo ordinatur modus dicendi et* "*solemnizandi divinum officium.*" There might be learnt from it, what festivals were to be observed, and the proper office appointed throughout the year, at least so far as any changes were concerned from the common service of the day; what lessons were to be read at any given service; what responses were to be sung; what "commemorations" were to be made during the week. It indicated much the same thing, and was only another name, for the directory, and in the "Ordinale," published at Antwerp in 1488, there is a section expressly headed "Directorium Sacerdotum." The "Consuetudinary" dealt, as its name implies, with the *customs* of the church, both as regards the members

of the cathedral body who were severally responsible for their performance, and the precise character of the observances themselves. It consequently lays down the duties and privileges of all and each of such members, from the bishop and dean and canons down to the choristers, defining accurately the relations in which they stood to each other, and explaining the part they were to take in celebrating mass, or in drawing up the weekly "table," or in the daily reading in the chapter-house, or in the ceremonial observances appropriate to certain seasons, or in processions within and without the church (no unimportant portion of the worship of the eleventh and following centuries), or in offices for the dead. But this is to be the better understood by looking at the headings of the various sections themselves.

Allusions to an old and original copy, now lost, of the "Consuetudinary."

It is not contended for a moment, as has been already implied, that what we have is an *original* copy of the "Consuetudinary." There is internal evidence, of which we shall speak presently, as to its date being certainly some two centuries after Osmund's decease. Still, no doubt, all the material portions were copied from some older document, with such modifications as the altered circumstances of the church itself, and the development of its ritual from time to time demanded. Indeed there are allusions here and there, in subsequent portions of the Osmund Register, to a "*textus parvus, et vetus,* "*pauperis pretii,*"[1] from which the transcripts have been made. In one case the document to which this notice is appended is of singular interest, as being a copy of the original "Institutio Osmundi."[2] We are told, moreover, that bishop Hugh de Nonant, who would seem probably at one time to have been a canon of Sarum, from his arbitration in a dispute concerning the prebend of Hurstbourne (see p. 226), borrowed unstintedly from the "book of Osmund," when, during his episcopate at

[1] See pp. 215, 216. | [2] See p. 212.

Lichfield (1188–98), he enacted certain ordinances for the government of his chapter, and the regulation of the services and ritual of his cathedral. He not only, we are told, adopted the ordinances of Osmund but kept so closely to the letter of them as to make it clear that he did little else than copy *verbatim* such passages as he thought fit to embody in his own statutes for Lichfield.[1] Moreover, the "Use of Sarum," which no doubt included the rule as to ritual laid down in the "Consuetudinary," was introduced into Ireland by authority of the synod of Cashel in the year 1172, and into Scotland some seventy years later; and, in both their cases, a copy of the document must have been obtained from a more ancient manuscript than we now possess.[2]

We can have little hope of ever lighting on the "old " and small codex," reputed to be of "no worth" in the *thirteenth* century, but which we of the *nineteenth* would deem a very precious find, should it by any chance had been hidden away in some secret corner by men of a previous generation, utterly unconscious of its value. Our concern is with the text of the manuscript as we have it—we are dealing now more especially with the first nineteen folios which contain the "Consuetudinary," or, as it is called, "Tractatus de officiis ec- " clesiasticis,"—and the first question to be determined is, whether we have any definite statements in it, or internal evidence, whereby we may assign an approximate date to it.

Probable date of the present manuscript.

No one, accustomed to judge of ancient writing, could have any hesitation in pronouncing the manuscript of

[1] Hugh Patteshull, who, after two years possession of the same see of Lichfield, died in A.D. 1241, in a reconstruction of the enactments of his predecessor, Hugh de Nonant, is said to have added to their number. Rock's Church of our Fathers, I. 8.

[2] The way in which portions of the "Consuetudinary" were engraftted into the statutes of other cathedrals, is well illustrated in the volume, edited by Dr. Simpson, of the "Statutes of St. Paul's," and in that, recently issued by Mr. H. Reynolds, containing the "Statutes of Wells."

the Osmund Register to be of a date as early as the *thirteenth* century. This is the declared opinion of such accurate judges as Mr. Maskell, Dr. Rock, and of others equally qualified to give a trustworthy judgment in the matter. But there are internal evidences which are convincing enough, and which, when considered as a whole, narrow the question before us very considerably, and enable us to fix the probable date of the manuscript pretty accurately.

Sundry reasons for an approximate date.

First of all, in § xxi. (p. 39), we have, reckoned among double feasts, that of the HOLY TRINITY. Now it is well known that the festival of the Holy and Undivided Trinity was first appointed to be held on the octave of Whit-Sunday—the anniversary of his own consecration —by archbishop Thomas à Becket in 1162, some sixty years and more *after* the decease of Osmund, and that it was not until the fourteenth century that the festival was appointed for the church of Rome by Pope John XXII. The fact is interesting, not only as showing us that the date of the "Consuetudinary," as we have it, could not have been previous to 1162, but as proving the right exercised by church in England of regulating her own ceremonial observances and ritual, without interference on the part of the church of Rome.

Then again, in that same section, we have also named, as double feasts, "Christmas Day and the *four* following "days"; and these were, the festivals of S. Stephen, S. John the Evangelist, the Holy Innocents, and *S. Thomas of Canterbury;* moreover, in § lvi. (p. 99) the festival of "*S. Thomas the Martyr*" is expressly named among lesser double feasts. The date of the canonization of S. Thomas à Becket was not till the year A.D. 1173. The "Consuetudinary" in its *present* form cannot therefore be of an earlier date.

But a further proof of its having been compiled, as we now have it, at least fifty years subsequently even to that time, is furnished by an entry in § xliv. (p. 79); for

there we have mention of the festival of "S. Michael 'in monte tumba;'" and this was first appointed to be kept as a lesser holiday by the council of Oxford in the year A.D. 1222. So the date of our manuscript must not in any case be fixed earlier than that year, or more than a *century* after the death of Osmund.

Description of the Dublin manuscript of the "Consuetudinary."

Another fact, however, comes to our aid in fixing more precisely the date of our copy of the "Consuetudinary." A copy of the same original manuscript, from which the present Sarum "Consuetudinary" was made or arranged, or, it may be, of this very manuscript itself, was furnished for the use of the cathedral of St. Patrick, Dublin, the same having been erected into a cathedral church and modelled "*ad exemplar insignis* "*ecclesiæ Sarum*" by Henry de Loundres, who held that see from A.D. 1213–28. The history of this Dublin copy of the "Consuetudinary," which is almost a *verbatim* copy of the one at Sarum, and which has been pronounced by Dr. Todd and others to be of the writing of the *thirteenth* century, is not a little remarkable. In 1846 it became by private purchase, somewhere in London, the property of the bishop of Down and Connor. It was afterwards given by bishop Mant to the Rev. Dr. Todd, one of the Fellows of Trinity College, Dublin. Shortly after his decease in 1869, it became, by purchase, the property of the University of Cambridge, in the public library of which it is now in safe keeping. It was printed *in extenso* by Dr. Todd, in vols. 30 and 31 of the British Magazine, and he speaks of it as "the original copy sent over from Salis-" bury for the officials at Dublin to use in preparing "their own ritual." It is the only portion of the "Osmund Register" of which we have a cotemporary copy. A careful collation of it has been made with the Sarum manuscript, and in several cases the readings of the Dublin manuscript—it is referred to in the notes as *MS.* D.—throw considerable light in the true meaning of the Consuetudinary.

Probable occasion of the re-arrangement of the "Consuetudinary."

Now we are told in the Osmund Register, in its account of the building of the new cathedral and its first dedication in the time of bishop Richard Poore, a portion which will appear in our second volume, that among the prelates present in 1225, when such of the cathedral as was then built was solemnly consecrated by bishop Richard Poore, was Henry de Loundres, already alluded to, the same archbishop of Dublin who constituted St. Patrick's a cathedral church. Bearing in mind this fact, and moreover that the removal of the cathedral from Old to New Sarum was an occasion on which it would seem not only likely but almost necessary to re-construct the Consuetudinary and adapt it to the altered circumstances of the times, and taking into account other internal evidences as to its probable date, we can hardly come to any other conclusion than this ;—that whereas the *original* manuscript of the Consuetudinary which has perished, or at least been lost, was drawn up under the direction of Osmund himself for use in the cathedral at Old Sarum about the year A.D. 1078, the date of Osmund's consecration, the *present* manuscript was in the main copied from it, and possibly enlarged and modified, in any case adapted for use in the cathedral which was at the very time being gradually built at Sarum, as also in the church of St. Patrick's, Dublin. This date would probably be from 1215–30; for a work like the Consuetudinary must have taken some time to bring it to a satisfactory completion.

Probable helpers in the work.

And without all doubt, there were at that very time several members of the cathedral body at Sarum, who, as we seem to feel almost certain, must have had some hand in re-arranging the Consuetudinary. There was Richard Poore, first dean, and subsequently bishop of Sarum, the founder of the new cathedral, who would have necessarily felt the deepest interest in all that concerned the honour of his well-loved church and the dignity of its outward ritual. Then there was William de Wanda, first of all precentor and afterwards dean, to whose pen, or at

least dictation, we owe the interesting account of the efforts made for the building of the new cathedral, which, as we have already intimated, will appear in our second volume, and who threw himself heart and soul into this work, going himself at midwinter to the diocese of London as a "*predicator*," or collector of alms, in behalf of the new cathedral. And who can doubt that Edmund Rich (afterwards S. Edmund, archbishop of Canterbury), who held the dignity of treasurer, lent a willing hand in the same good work? It is almost impossible to read § v. (p. 9) of the Consuetudinary, which explains the office and duties of the treasurer of the cathedral, and details the heavy charges on that dignitary for lights and other accessories of divine worship, recollecting at the same time that it was now that the prebend of Calne was permanently annexed to the treasurership for the very purpose that they who held that dignity might be able to continue to supply such "lights" and other "ornaments" in the same generous and unstinted way as Edmund Rich had done, without coming to the conclusion that that great and good man helped forward a work the special object of which was the more seemly and reverent worship of Almighty God.

The date of the present manuscript *c.* 1215–1230.

And so the conclusion to which we come is this, that the date of the copy of the Consuetudinary which we are now dealing with, was between A.D. 1215–30, and that it was copied in great part from an older copy now no longer to be found, and re-arranged, with such modifications or additions as had in the course of years become necessary, for the services of the cathedral which at that time was being built at New Sarum.

It may be mentioned in passing, that the "Consuetudinary" from the Sarum manuscript has been printed by Dr. Rock in an appendix to the last volume of his "Church of our Fathers." The copy, from which he so printed it, was furnished to him by Mr. Hatcher, the historian of Salisbury, whose son transcribed it from the original manuscript. There is also a beautifully executed,

and singularly accurate copy of it, in the transcript of the Osmund Register belonging to the dean and chapter, and preserved in their muniment room, which was made in the year 1833, at the expense of Bishop Burgess, and which, after his decease, was generously presented to the cathedral by his widow.[1]

The question as to the completeness of the "Consuetudinary."

A question has been raised by Dr. Rock as to the *entireness* of the text of the "Consuetudinary." One thing is certain, that from Maundy Thursday till Easter Eve, the manuscript which we have gives no directions, though in that interval, which of course included Good Friday, some of the most solemn and impressive ceremonies were performed.[2] Amongst these, was the mass of the presanctified, the blessing of milk and honey, the washing of the feet and of the altars, the stripping the altars of their linen cloths, the creeping to the cross and reverently kissing it, the burial of the rood.[3] But, with this exception, the conclusion to which Dr. Rock comes is that our copy of the Consuetudinary is complete. "A question," he says, "will naturally be put, have we now got it as a "whole as it came from Osmund's pen? Whether any "more early copies of this interesting work be still in "existence we do not know, and are therefore hindered "from asking the question in as decisive a manner as "we might, had we been able to have collated our Salis-"bury with other manuscripts. By looking, however, "at the internal construction of the work, and behold-"ing how completely its arrangement is fitted to its "purpose, the likelihood is, that, if we except the ser-"vice for Good Friday, and some of that belonging to "Holy Saturday, we possess the 'Treatise on the Divine "Offices' as complete as it was bequeathed to the world "by S. Osmund. In such a book, that holy bishop would

[1] On a fly-leaf at the beginning of the volume containing the transcript, there is a statement that the same was made within *three months*, by W. T. Alchin, of Southampton, at a cost to Bishop Burgess of 120*l*.

[2] See below, p. 131, *note*.

[3] As to these several observances, see Rock, IV. 88, 240.

" naturally have gone the round of the ecclesiastical
" year, marking out not merely the liturgical variation
" in the observances for the sanctification of each par-
" ticular season, and how every high feast was to be
" hallowed, but must also have entered into those
" smaller specifications of the way in which the every-
" day service of his church should be performed, as well
" as have provided for the due solemnization of any of
" those ceremonials which often arise from accidental
" circumstances. The treatise, as we now have it, fulfils
" all these requirements, and thus warrants the belief,
" that, excepting the services wanting for the two above-
" mentioned days in Holy week, it is quite entire." [1]

The various portions of it.

Though the Consuetudinary will more or less speak for itself, yet a brief summary of its contents may not be out of place. It is very carefully and systematically drawn up, and may be divided into *four* or *five* fairly distinct portions; though under each such portion there are sections on subjects more or less independent, such as the daily reading in the chapter house, the incensing of the altar, the blessing of the fonts, and the rules as to double and simple feasts.

On the duties and rights of the several members of the cathedral body.

I. The first *eleven* sections (*pp.* 1–21) have reference to the members of the cathedral body, beginning with the "*quatuor personæ*," *i.e.*, the dean, the precentor, the chancellor, and treasurer; and then the various canons, and the chief "officials," namely, the four archdeacons as "officials" of the bishop, and the subdean and subchanter as "officials" of the cathedral, all of whom had "seats in choir," though not necessarily a "voice in chapter." The rights and privileges, together with the duties devolving on each of these "personæ," [2] as well as on the several canons, are there explained, the residence required of them distinctly set forth, and the punishments of those who transgressed the rules laid down.

[1] Rock's Church of our Fathers, i. 7.

[2] On the technical meaning of the term "*Personæ*," see p. 2, note.

Position of the bishop in the cathedral body.

It is impossible to read the sections relating to the dignity and duties of the Dean without seeing in them the real cause of the divorce that has taken place between the bishop and the mother church; which nevertheless derives its very name from the "*cathedra*" of the bishop being in it. It is true that, throughout the "Consuetudinary," the leading part in all the services is assigned to the bishop—even when the dean is directed to perform certain functions, it is almost invariably added "unless the bishop be present"—nevertheless, as is expressed in the statutes of 1319,—where the dean is called the "*immediate ordinary*,"—his authority in the cathedral, and over its members, "*in regimine animarum et morum correctione*," was supreme. All causes relating to the chapter were to be heard by him and to be determined by him, with the advice of assessors from the capitular body; the various "canons," though they received "*institution*" from the bishop, obtained "*possession*" from the dean; he assigning them their "place in choir" and their "voice in chapter." The vicars, moreover, were especially under his jurisdiction; he admitting them on the nomination of the several canons whose vicars they might be, or, failing such nomination, appointing them himself. This independent authority of the dean was reflected on his canons, for each of them held similar authority in their several prebends, many of them enjoying "archidiaconal"[1] jurisdiction in them. Moreover there is a most important privilege secured to them in the Consuetudinary, which is thus expressed:—"*Quod canonici in nullo episcopo respondeant nisi in capitulo, et judicio capituli tantum pareant.*"[2] Putting all these things together, even though in formularies and other documents, a clear line seems to be drawn, defining their several powers and privileges, one can easily see how, without taking into account the

[1] See p. 14.

[2] *Ibid.*

almost natural encroachments of successive centuries, the authority of the bishop over his cathedral came to be regarded as less and less, till, as Bishop Denison remarked, though he had "extraordinary jurisdiction as "visitor, he really seemed to have no ordinary jurisdic- "tion as bishop."

The bishop always a "canon" in virtue of a distinct "prebend."

Of course our concern is not to argue the matter, but simply to give the reasons for such a state of things having come to pass. One fact, namely, that of the bishop being a canon of the cathedral—more than one of them speaks of himself as "*con-canonicus*"—is everywhere apparent. He was always possessed of a distinct "prebend"—for some centuries now it has been that of "Potterne," and previously either that of "Major Pars Altaris" or "Horton,"—in virtue of which he had a special stall assigned to him, in which he sat in his choir-habit when not actually taking part in any "office," and which gave him the right of being present—a right I conceive existing to this day—at all meetings of chapter. Special psalms, moreover, were assigned to the bishop, as Prebendary of Potterne, as to all the other canons, which he was to recite daily, thus completely identifying him with the cathedral. Indeed there is one instance, in a formal document, in which this fact comes out in a striking way. For when, in the year 1392, during the episcopate of John Waltham, a composition was entered into as to his right and mode of visiting the cathedral body—a claim which had long been resisted—it is there directed that the bishop should each day enter the chapter "*ut canonicus*," and then if any matter were brought before him needing correction he should "*ut* "*episcopus*" enjoin that it should be corrected. There is, to say the least, something very pleasing in the thought of the bishop, even when acting as a judge, not losing the character of a canon—an elder brother, assisted by brethren, deciding concerning some offending brother.

On the ordering of the choir.

II. The *twelfth* section of the Consuetudinary is headed "*De chori ordinatione,*" and this and some twelve subsequent sections (*pp.* 21–49) refer to matters more or less bearing on the "*ordering of the choir,*" and of the "*clerici,*" whose duties called them thither from time to time; such, for instance, as their mode of entering or leaving the choir, or in passing from one part of it to the other, rules as to the time by which at each service they must enter it in order to be reckoned as present, of standing or kneeling at various portions of the services, of turning at certain times to the altar, of the "habit" to be worn by the various "clerics," of the office of the *rectores chori* (or "rulers of the choir"), one of the reforms, it is said, introduced by Osmund himself. And then, as bearing on the last named office, we have two sections, one defining what its duties were, the other explaining what were "*double*" and which were "*simple*" feasts. On one or two of these matters only is it necessary here to make any remark.

How the canons and others were arranged in choir.

The canons and others ministering in the cathedral, when in choir, occupied one or other of three rows of seats,[1] the word used is *formæ,* arranged on either side. On the first or lowest "form" were the "*pueri*" or choristers, who were divided into pueri "*canonici*" (or those who were on the foundation or roll of the cathedral,) and "pueri *non-canonici,*" (or what we should call *probationers,*) among the latter probably being some who served as acolytes. On the second, or middle row, sat the junior canons, the junior vicars, and other clerics ministering in the choir, that is, the subdeacons and clerks in minor orders (*minorum ordinum clerici*). On

[1] The seats on which the canons and vicars sat do not seem to have been at the first arranged in what we call stalls, for in § xv. (*p.* 25) we have a direction to the "clerics" to order themselves with care, each in his proper place, so that they need not "*jump over*" the forms;—"Intrantes clerici in locis suis ita "se ordinate recipiant ne formas "inordinate *transiliant.*"

the first, or upper row, sat the chief dignitaries, the senior canons, the archdeacons, the subdean, the sub-chanter, the priest-vicars, and by special privilege a few of the deacon-vicars. The "*terminal*" stalls were occupied by the dean and chancellor on the south side; by the precentor and treasurer on the north side. Each canon had his place either on the "*decani*" or "*can-* "*toris*" side, as they came to be called from the dean and precentor who respectively occupied the terminal stalls. Indeed, in course of time, the fifty-two canons came to be ranged in four divisions (each of thirteen) called respectively the "*quartarium*" or quarter of the dean, the precentor, the chancellor, the treasurer. There is nothing here to lead us to think, that, in earliest days, there were any "return-stalls" at the western end of the choir. There was probably a low screen between the choir and nave,[1] as we read of the "choir-gates," over which, or possibly on one side of which, was a large cross, in front of which the treasurer was bound to provide a large light. On either side of the screen there would seem to have been "pulpits;" at all events there was *one* which is called "*pulpitum in aquila*," from the lectern or *eagle* which served as a desk, and from this were read the epistles and gospels.[2]

The four "terminal" stalls.

The lecterns or "pulpits."

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[1] On this point we have an important testimony in a work of Durandus which is especially valuable, as he died in 1296, and so witnesses to contemporary custom. He tells us that in primitive churches the screen enclosing the choir was only *elbow-height*—usque ad *appodiationem*—and that such custom was more or less observed in his own time. The whole passage is as follows:—"In primitiva "ecclesia peribolus, id est, paries, "qui circuit chorum non elevaba-"tur nisi usque *ad appodiationem*, "quod adhuc in quibusdam eccleslis "observatur, quod ideo fiebat, ut "populus videns clerum psallen-"tem inde bonum sumeret ex-"emplum," &c. "*Rationale di-"vinorum officiorum* 1518" (fol. xl.)

[2] The reader stood at the lectern, which was placed just within the western entrance of the choir, the clerics being directed to turn towards him. Thus § xvii. (p. 30) we read, "Chorus ad altare se inclinet "*antequam* ad lectorem evangelii "se convertat."

The treasurer was bound to provide five lights, "*super* "*murum post pulpitum lectionum,*" an arrangement hardly consistent with return-stalls. It is true that there is another pulpit mentioned, from which the gospel was to be read on certain days (*p.* 161), which was placed in the south side of the presbytery for the occasion, a moveable one in fact,—for the words of the Consuetudinary are, "Evangelium non in *pulpito in aquila,* sed "in presbyterio, super *pulpito ad hoc parato,* legitur, "versus aquilonem converso diacono, quod unus cero-"pherariorum post lectam epistolam in loco debito "disponat et ornet,"—but this can hardly be the one alluded to.[1] It is generally supposed that the union of the two pulpits formed the rood-loft of the fourteenth and later centuries, and accounts for the custom that at length prevailed of reading the gospel and the epistle from that part of the church.

Presumed origin of the rood-loft.

How the "clerics" entered the choir.

It does not appear that, in entering the choir for any of the services, the "clerics" went in anything like a procession. The heading of § xiv. (p. 22) of the Consuetudinary "*Quando ad singulas horas chorum intrare* "*licet*" distinctly implies this. They entered not only at different times, but from different parts of the cathedral. Those who entered from the eastern portion, when they reached the "*gradus altaris*" were to bow first to the altar, and then to the bishop if he were present; those entering from the west were, in like manner, first to bow to the altar, and then to the dean. In passing from one side of the choir to the other, both in going and returning, the like "inclination" to the altar was to be made. Minute directions also are given as to the turning to the altar at certain portions of the services, such as at each "*Gloria Patri,*" at the commencement of the "*Te Deum laudamus,*" at the various creeds; as also concerning standing and kneeling in choir, and the

[1] For the primitive meaning of *pulpitum,*" see below, p. 10, note.

'habit' to be worn by the various members of the cathedral body.

On these matters, however, the Consuetudinary will speak for itself. A few words perhaps may not unfitly be added respecting the "Rulers of the choir" (*rectores chori*), and their duties and offices, because their introduction formed part of the changes made by Bishop Osmund in the ritual observances of his church, having probably been derived by him from the church of Rouen.

On the "Rulers of the choir."

The "Rulers of the choir" were really the deputies of the precentor for leading the choir service. They had not only the general control of the singing, but, amongst other duties, had to look after and watch over the choristers, and to see that they did not misbehave or go out of the choir without leave. During the time of service these rulers of the choir, arrayed in silken copes and furred almuces, and each bearing a staff of beautiful workmanship, occupied stools ranged from north to south. It was for the first ruler to ask at the beginning of evensong in what tones the psalms were to be chanted, and by whom among the senior canons the antiphons were to be entoned. These instructions were communicated to the other rulers of the choir, and through them, to the several "ministri" who took part in the service. According to the dignity of the feast so varied the number of rulers of the choir. For all Sundays, and feasts of the second class, there were to be selected *two* canons of the lower or second form; for all the higher festivals, *four* canons, two from the higher and two from the lower form. To say that the choir was "*ruled*" on any given day meant that it was a festival of one or the other class.

But a reference to the full and detailed statement of the office of the rulers of the choir, as contained in pp. 42–46, will show how important a part was assigned to them in the direction of the various services in the cathedral.

Directions for "executing the office" on the various days.

III. We commence in § xxv. (p. 48) a series of minute and particular directions as to the mode of "*executing the office,*" on various days, commencing with Advent Sunday, and, with the exception already referred to, embracing the course of the ecclesiastical year. Interspersed with these, and bearing directly on the various ritual observances usual on certain days, are instructions for incensing the altar and choir; for blessing the holy water with which the several altars as well as the various worshippers were aspersed; and for the daily reading in the chapter-house after prime-song. In this portion also we have a minute description of the "*Tabulæ,*" or "*Tables,*[1]" in which those who were responsible for the various services, as well as the way in which they were to be carried out, were entered from week to week. This portion of the Consuetudinary occupies no less than forty-four sections, *i.e.,* from § 25 to § 69 (pp. 49--119).

Two matters, each of some little interest, it may be remarked in passing, are brought before us, or illustrated in this portion of the Consuetudinary.

The daily reading in the chapter-house.

(*a.*) The first of these is contained is § 30 (*p.* 58) which is entitled "*De ordinatione clericorum in capitulo,*" and which was for the daily reading in the chapter-house. This took place each morning after prime-song; that is, soon after *six* o'clock. Walking in procession to the chapter-house, all the members of the cathedral body

[1] Dr. Rock (Church of our Fathers, iv. 128–30) gives us much interesting information respecting the "*Tabulæ.*" He says that by *tabula* is meant a "board" or "table," called also in the translation of S. Benet's Rule in Corpus Christi College, Cambridge, "*wax-brede*" (because originally written on wax spread over a thin piece of wood) which, after the various entries were duly inscribed upon it, was left hanging in the chapter-house. He refers us to the Benedictional of S. Æthelwold (p. 104) to understand their ancient shape and the mode of writing upon them.

present seated themselves in due order; the Bishop occupying the central seat, having on his right hand the dean, the chancellor, the archdeacons of Dorset and of Wilts (=Sarum), the sub-dean; on his left hand the precentor, the treasurer, the archdeacon of Berks and the *other* archdeacon of Wilts, and the succentor. Then followed the canons and vicars, whether priests, deacons, or sub-deacons, and after them the "clerics" of the minor orders. The "*pueri*," or boys, including in them not only the choir, but others serving in some of the inferior offices, all *stood* on the floor, ranged on either side of the "*pulpit*," or, strictly speaking, "*lectern*." One boy, habited in a surplice (*superpelliceo*), whose duty it was for the week (and who was hence called "*ebdomadarius*"), read from the lectern the "martyrologie" and afterwards gave out the "obits." After the boy had gone through the list, the officiating priest, standing behind the reader, said "*Animæ eorum,* "*et animæ omnium fidelium defunctorum, per Dei* "*misericordiam requiescant in pace.*" And then he added, "*Preciosa in conspectu Domini,* &c."

Then came a lection out of some pious writer. These lections (*collationes*) were arranged previously by the chancellor. Acording to Clement Maidstone (*Crede Michi, fol.* 56), the writings of Haimo, one of Alcuin's scholars, used to be read wherever the Sarum rite prevailed. After the lection, if any member of the cathedral body had been negligent of duty, he now asked forgiveness of the Dean and his brethren. Then, if it were a Sunday or a holy day, the boy who had read the lection read also the "Tabula," which was always made out by the precentor, naming (1.)—from among the canons—the rulers of the choir, the readers of the lessons, the chanters of the responses at mattins, the celebrant at high mass; and (2.)—from among the "pueri"—who was to read the chapter, to carry the candles, to bear the holy water, or to be "thurifer," or "acolyte," *i.e.*, to

bring in the chalice with the corporal cloths during the week, or during the octave of the festival.[1]

Reference is made to these matters, not merely to show how carefully all arrangements were made for the various services and offices, but also to explain how, in these early days, all members of the cathedral body, from the bishop downwards to the youngest of the "pueri" or choristers, regarded themselves as part of one religious household, not only attending the services in the cathedral itself, but also meeting daily in the chapter-house for private devotion and edification; although, as members of a secular foundation, they were bound by no vows, and lived each in their separate dwellings.

On the original position of the "High Altar."

(*b.*) A second matter on which light is thrown by this portion of the Consuetudinary is the *original* position of the High Altar in the cathedral at Salisbury.

From the subjects of the roof-paintings in the choir, all of which, from the entrance to the choir as far eastward as to the arch in a line with the arch of the lesser transept are *sacred* in their designs, and culminate just above that arch in a majestic figure of Our Lord in glory, whereas, beyond that point, the roof-painting is not only of *secular* subjects, but, as it appears, inferior in point of execution, it has been conjectured that the High Altar *originally* stood under "the Majesty," or at all events under the arch immediately to the east of it. An incidental confirmation of this view may be perhaps derived from the fact, that the capitals of the pillars supporting this arch are *foliated*, and that they are the only similar ones so decorated through the cathedral.

That the High Altar stood in a *detached* position, at some distance from any wall, seems clear enough from the directions given in § 25 (pp. 51–52) for the incensing of the altar, the priest being bidden to incense it first "*in medio*," then "*in dextra parte*," then "*in*

[1] See Rock's Church of our Fathers, iv. 127.

sinistra," and then follow these words "Deinde thurificando altare *circueat*,"—that is, he shall go *right round* the altar. So again in § 68 (p. 119) the priest is directed to go to the High Altar and sprinkle it on every side, "et ipsum *circumquâque* aspergat." Such expressions are certainly not consistent with the idea that the altar stood originally *against* the eastern end of the presbytery; as in the former case some space must have been left for the swinging of the censer, and in the latter the priest was certainly accompanied by the boy carrying the water.

But we read also in § 67 (*p.* 116) of the altar "*in* "*medio* presbyterii," and in the following section of "certain of the laity standing "on either side of the "presbytery" for the purposes of being "aspersed" (*p.* 118), expressions, which considered with their contexts (as has been shown in the notes at *pp.* 116–118), can only be fairly interpreted on the supposition that *at the first*, for it is fully admitted that was removed eastward at an early period, the High Altar stood at the point we have already indicated, under the figure of Our Lord in glory in a line with the arches forming the eastern aisles of the lesser transepts.[1]

On solemn processions.

IV.—At § 69, and thenceforward to § 92 (*pp.* 119–145), we have a number of minute directions as to the "Processions," both *inside* the cathedral—a custom, in the form in which it is ordained in the Consuetudinary, peculiar to the Sarum Use [2]—and also *outside* the cathe-

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[1] The ground plan of the cathedral, which accompanies this volume, will be found useful, for illustrating the remarks in this and the succeeding pages.

[2] Solemn processions were used on important occasions, and especially in times of trouble and difficulty; litanies being then recited as a means of averting threatened judgment and supplicating help from Almighty God. Thus, in the Dunham Reg., fol. 104, under date of A.D. 1388, we have this entry, "Episcopus [John Wal-"tham] mandat processionem pro "*pace regis et regni*." Many other instances of a similar character might be mentioned.

dral; and amongst them of those on the Rogation Days, or, as they were called, the Gang-days. No one can read the Consuetudinary without at once perceiving how important a part these solemn processions formed in the ceremonial observances at Sarum.[1] No less than twenty-three sections are on this subject, minute directions being given for the special variations, or additions, to be made on certain days or occasions. A brief account of one of the simplest of these processions, that on the first Sunday in Advent, may be given in illustration. First walked the sacristæ (or virgers); then the boy carrying the holy water, then the cross-bearer. Next followed two acolytes abreast, then the thurifer, then the sub-deacon, the deacon, the priest, who were tabled for the week; then the junior canons, and after them the senior canons two and two; then the chief dignitaries, duly vested each one according to the instructions, then the bishop, in a silken cope, with his mitre and pastoral staff. The procession went out by the *north* door of the presbytery, and proceeded right round the presbytery, the priest, as they walked on, sprinkling the several altars; then it advanced down the *south* aisle as far as the font, and then, passing into the nave, walked as far as the entrance to the choir where a "station" was made, the boy bearing the holy water and the acolyte standing at the step before the cross (*ad gradum ante crucem*), when the priest, standing himself in the midst, having said the accustomed prayers, they entered the choir. After that, the priest having, at the choir-step, said the versicle and prayer appointed, he with his attendants went through the south door into the cemetery of the canons, for the purpose of aspersing it, and offering prayers for the departed.

Order of procession on the first Sunday in Advent.

[1] This seems to be implied by the privilege given in § xiv. (p. 24) of joining any procession throughout the year, though, as regards other services and offices, the limitations are very distinct. Thus we read, "Quilibet autem processionem "totius anni intrare possunt."

The procession, it will have been noticed, on the occasion described, left the choir by the *north* presbytery door and turned *to the right*—to the region of warmth, and light, and brightness—so that in returning it might follow the sun's seeming path in the heavens. On occasions of woe and sadness the usage was to turn *to the left*, the side of gloom and darkness, to go, not along with, but against, the sun. Thus of the monks of Winchester, in the Winton Annals, it is said, that on one occasion of sadness, "processionem nudis pedibus "*contra solis cursum* . . . fecerunt."[1] It has been already remarked, that walking *within* the church in procession, singing the litanies each Wednesday and Friday during Lent, was peculiar to the Sarum Use.

Procession on high festivals.

On high festivals, such, for example, as Ascension Day, not only were the number of attendants increased—there were, for instance, three acolytes, each bearing a cross, and two thurifers, with a number of banners, and in particular two, one of which was called "LEO" and the other "DRACO," symbolizing, it is said, how the "Lion of the tribe of Judah" had, by his uprising to heaven, won his last fight with the devil "the great "dragon"—but certain relics, in a shrine, were carried by canons clad in silken copes. On this occasion, the procession advanced from the choir down the nave, and so through the great western door; and then, turning to the right, went round the church and cemetery, re-entering at the western door. They then proceeded up the nave, and halting at the choir-entrance, as before, for the accustomed prayers and ceremonies, went back to their accustomed places in the choir.

Processions on Rogation Days.

On Rogation Days the processions took a still wider range. On one of these days, with their banners of the "LION" and the "DRAGON," going out by the south door of the church and then through the western gate of the city, and so round the city on its north side, they

[1] Quoted by Rock (iv. 181), from Ann. Wint. "Anglia Sacra," i. 298.

would enter one of the churches, and, after celebrating mass there, would return to the cathedral through the eastern city gate. On another they would go first through the east gate to some church, where having in like manner celebrated mass, they would then return through the western city gate, after perambulating the city on its south side.

But on this and many other matters connected with this portion of the Consuetudinary, such as the procession, and its attendant ceremonies, on Maundy Thursday, that on Easter Eve for the hallowing of the paschal fire, or the blessing of the fonts, or that on Low Sunday (*Dominica in Albis*), when they who had been recently baptised laid aside their white robes or chrysms, or the processions "*venerationis causâ*," or for rendering the last offices to a deceased member of the cathedral body, we have hardly space to enter. Certainly in many cases there was a symbolism in the outward ceremonies, that was not only very impressive but very instructive also. Of course it was an age in which much of the general teaching was by outward ritual; but it did realise in any case the true nature of worship, which is primarily, of course, the giving glory to God, rather than—as is now too commonly thought—the obtaining blessings for ourselves; the truth being, that, in proportion as we render of our own to God, we may look for grace from Him—that here at least it is true "There " is that giveth and yet increaseth." Of course all this elaborate ceremonial had its attendant evils; for, notwithstanding its apparent devotion, its tendency was to become mechanical, and so perhaps at times only to awaken a desire for knowledge which in itself it could never satisfy.

On the proper celebration of mass.

V. The last general division of the Consuetudinary relates chiefly to the due celebration of mass, very minute and elaborate directions being given (pp. 146–170) for its performance on different days and various

times, and respecting the attendant ceremonies, and the ministers who should officiate or assist at them. Then follow five concluding sections (pp. 170–184) relating to such matters as the covering of the images, and the veil which shut off the sanctuary, during the season of Lent; the special services on Maundy Thursday, such as the lighting the candles at matins, the hallowing of the oils, the "vigiliæ mortuorum," or offices for the dead, the special services to be rendered at the decease or anniversary of the various dignitaries or officials of the cathedral. But of these we can only make a passing mention, by way of completing a summary of the Consuetudinary, and must refer our readers to the "treatise" itself, which, published as it is with a translation, and explanatory notes, will it is hoped not only be intelligible but interesting to our readers.

Such then, as we have endeavoured to describe it, is the remarkable "Tractate" bearing the name of S. Osmund, which we usually term the "Consuetudinary," and which, as regards ritual observance, is the authorised exposition of the "USE of SARUM." Drawn up originally by Osmund for his cathedral at Old Sarum, it was re-edited, and possibly enlarged or modified, in the days of Bishop Richard Poore. To be understood, it must of course be read together with the "Ordinal," and no doubt some of the directions were to be interpreted by the customs, well understood and fully acknowledged by the church itself. But such as it is, contained in nineteen folios, written in contracted Latin, and only too possibly by the hand of Richard Poore or his good dean William de Wanda, or at least at their dictation, it became the most ancient and authentic copy of the statute-book of ecclesiastical ceremonial for the church, in by far the greater portion of England; and such it continued to be up to the time of the Reformation in the sixteenth century.

The authority of the "Consuetudinary" acknowledged in the time of Henry VIII.

A striking confirmation of this last statement is contained in the record of what is usually termed the "Royal Visitation" of the cathedral in the time of Henry VIII. The extract is from *p.* 77 of an old statute book belonging to the dean and chapter, in vellum covers, labelled H., and is said to be taken from ff. 67, 68, of what is termed "*registrum vetustis-*" *simum.*" It is as follows:—

"This article was mynystered to the canons being resident within the cathedral churche of Sarum, by me, John Tregonwell, exercising the king's most highest visitation within the said churche. [A.D. 1535.]

"ITEM; whether the booke named the customarie of S. Osmund, wherein is declared the things appertayning to the deane, chaunter, chauncellor, and treasurer of Sarisbury, and to all other mynysters of the same churche be authentick, or ought to be believed, or any credence to be given to the same booke or naye."

Then follows the formal record of their answer, and its confirmation by the Royal Commissioner.

"Cui quidam canonici residentiarii, omnes et sin-
" guli in domo capitulari ejusdem cathedralis ecclesiæ
" suæ, xxii.° die Januarii anno Dominicæ Incarnationis
" MDXXXV.° per prefatum magistrum Johannem Tregon-
" well, commissarium, examinati, dixerunt, et quilibet
" eorum dixit in vim juramenti sui prius præstiti, in
" presentiâ mei Thomæ Peerse, notarii publici et actu-
" arii in dictâ regali visitatione legitime assumpti,
" quod crediderunt ipsum librum, nuncupatum 'Con-
" 'suetudinarium divi Osmundi' fuisse et esse authen-
" ticum et credendum eidem.

"Et nos, Johannes Tregonwell, commissarius ante-
" dictus, authoritate regia legitime deputatus, pronun-
" ciamus et declaramus dictum librum fuisse et esse
" authenticum, fidemque indubiam eidem libro esse
" adhibendam."

All that remains is for the editor to express his thanks to the cathedral authorities, and also to those at the diocesan registry, for free access to all documents necessary for the purposes of this work, and for the unvarying courtesy with which all his applications have been received. To many others also his thanks are due for help in elucidating difficult passages or phrases, amongst whom he ought to name Professor Stubbs, Dr. Henderson, of Leeds (the editor of the "Sarum Proces-
" sional"), Precentor Venables, of Lincoln, and Mr. C. Knight Watson, the Secretary of the Society of Antiquaries. But most especially is he bound to express his obligations for much as regards ancient ritual and the true explanation of mediæval terms, to the Right Rev. and Hon. the Bishop of Clifton, and to his valued friend Canon E. A. Dayman (the joint-editor with him of the Statutes of Sarum Cathedral), both of whom have, with true generosity, helped him out of their own abundant stores in not a few difficulties, and so added materially, as he would fain hope, to the accuracy and value of a work which has all along been felt by him to be one of no small responsibility.

W. H. Rich Jones.

Bradford-on-Avon,
February, 1883.

S. OSMUNDI CONSUETUDINARIUM

SIVE

DE OFFICIIS ECCLESIASTICIS TRACTATUS.

R 3839. Wt. 11467. A

DE OFFICIIS ECCLESIASTICIS TRACTATUS.

Fol. 1. PERSONAS,[1] et earum officia, dignitates, et consuetudines, quibus ecclesia Sarisberiensis ordinatur et regitur, juxta institutionem felicis memoriæ Osmundi ejusdem fundatoris et episcopi, presens tractatus explanat.

I. DE PERSONIS IN ECCLESIA SARUM CONSTITUTIS.[2]

Quatuor sunt igitur personæ[1] principales in ecclesia Sarum; decanus, cantor, cancellarius, thesaurarius: et quatuor archidiaconi; videlicet, archid. Dorsete, Berkesire, et duo Wiltescire. Preterea sub-decanus et succentor.

II. DECANI.[3]

Decani officium est, quod[4] omnibus canonicis et vicariis cum[5] animarum regimine et morum correctione præemineat, quod debeat[6] causas omnes ad capitulum spectantes audire, et judicio capituli terminare;

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[1] The name "*persona*," whence of course comes our word "*parson*," is applied to the clergy of a cathedral who held particular offices, not necessarily of dignity, but of responsibility. At Salisbury it was for the most part confined to the "Quatuor Personæ," enumerated above; but it is also sometimes applied to the archdeacons, as "officials" of the bishop; and to the sub-dean and succentor as "officials" respectively of the dean and precentor.

[2] D. principalibus.

[3] D. has the heading "De officiis "personarum."

[4] D. ut.

[5] D. in.

[6] D. omits the words "quod "debeat."

TREATISE CONCERNING ECCLESIASTICAL OFFICES.

THE "persons" and their offices, the dignities, and the customs by which the church of Sarum is ordered and ruled, after the institution of Osmund of blessed memory, founder and bishop of the same, the present treatise explains.

I. OF THE "PERSONS" CONSTITUTED IN THE CHURCH OF SARUM.

There are, accordingly, four principal persons in the church of Sarum; the dean, the precentor, the chancellor, the treasurer: and there are four archdeacons, namely, the archdeacon of Dorset, of Berkshire, and two of Wiltshire. There are besides a sub-dean and a succentor.

II. OF THE DEAN.

The office of the dean is to preside over all the canons and vicars as regards the cure of souls and the correction of morals; to hear all causes relating to the chapter, and to decide them by the judgment of the chapter;

excessus clericorum corrigere, et delinquentium personas juxta delicti quantitatem, et personarum qualitatem, digna animadversione punire.

Præterea canonici institutionem ab episcopo, a decano vero possessionem de prebendis accipiunt, cum consensu capituli.

Decani est etiam canonicis jam institutis communam[1] ecclesiæ suo jure conferre, et eis stallum in choro et locum in capitulo assignare; vicarias vacantes, ad presentationem canonicorum presentium, vel justa et probabili causa vel de licentia decani et capituli ob quancunque causam absentium, de clericis idoneis ordinare. Verum si ultra mare absente canonico, quacunque de causa, vicaria aliqua vacaverit, decanus eam sua propria auctoritate, citra assensum ipsius canonici, cui voluerit idoneo clerico potest conferre.

Preterea nullus clericorum de superiori gradu, vel de secunda forma,[2] in choro admittatur, nisi auctoritate decani.

Preterea omni[3] duplici festo, absente episcopo, et in prima Dominica Adventus, et in Dominica Palmarum, et in Capite Jejunii, et in tribus diebus ante Pascha, et in vigilia Pentecostes, et in anniversariis episcoporum et decanorum ecclesiæ, tenetur exequi officium.

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[1] *Communa.* Ducange defines this to be: "Bona quæ *in commune* possidentur a canonicis ecclesiæ alicujus cathedralis; vel quicquid ex iisdem bonis ac proventibus *in commune* iisdem distribuitur." The word "*commons*" is still in use in the universities, though in a restricted sense.

[2] *De secunda forma,*—the seats in the choir made to turn up so as to afford supports to the clergy when standing were termed *formæ*, because, says Ducange, they were generally carved with ornamental figures, "quod formæ seu imagines opere sculptorio vel penecillo adumbratæ in singularum dossalibus affingerentur." He adds another reason for the name, "because above they were curved after the shape of the forms of aqueducts" ("quod superne in modum formarum aquæductuum arcuatæ sint"). The word "*form*" is still used to denote a long stool or seat.

[3] D. in omni.

to correct the excesses of clerics, and to punish with proper penalty the persons of the delinquents according to the extent of the offence, and the standing of the persons themselves.

Moreover the canons receive institution from the bishop, but possession of their prebends from the dean, with the consent of the chapter.

It is the office of the dean also of his own right to confer on canons already instituted the "communa" of the church, and to assign them a stall in choir and place in chapter; and to appoint from fit clerics to vacant vicarages, at the presentation of canons present, or of those absent with just and reasonable cause, or for any cause with the leave of the dean and chapter. But if any vicarage become vacant when the canon be absent from any cause beyond the sea, the dean of his own authority, independently of the assent of the canon himself, may confer it on any fit cleric that he may please.

Moreover no cleric of the higher grade, or of the second form, may be admitted in choir except by the authority of the dean.

Moreover in every double feast, when the bishop is absent, and on the first Sunday of Advent, and on Palm Sunday, and on Ash Wednesday, and on the three days before Easter, and on the vigil of Pentecost, and on the anniversaries of bishops and deans of the church, he is bound to perform the office.

III. Cantoris.[1]

Cantoris officium est chorum in canticûm elevatione et depressione regere, (vel per se vel per succentorem suum, et in omni duplici festo lectiones legendas canonicis presentibus injungere);[2] cantores, lectores, et ministros altaris in tabula ordinare. Ad illum etiam pertinet puerorum instructio et disciplina, et eorundem in choro admissio et ordinatio.

Preterea in majoribus festis duplicibus tenetur interesse regimini chori ad missam cum ceteris rectoribus chori. Preterea in omni duplici festo rectores chori[3] de cantibus injungendis et incipiendis tenetur instruere.

Preterea omnes cantus ab episcopo incipiendos ipsi episcopo in propria persona tenetur injungere, (et inobedientes in premissis corripere et coercere).[2]

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[1] D. reads "De officio cantoris."

[2] D. omits the words within ( ).

[3] *Rectores chori*,—in translating this expression it has been thought well to adhere to that which use, and the authority of such men as Rock, Chambers, and others, has sanctioned, in "*Rulers of the Choir*." In like manner "*regere chorum*" and also "*dies in quibus chorus regitur*" have been rendered "to *rule* the "choir," and "days in which the "choir is *ruled*." The meaning of "*rulers*" is simply "*leaders*" of the choir. On ordinary days the hebdomadary, or other person appointed, gives out the antiphons and psalms and the choir take them up; but whenever the choir is held with any degree of solemnity it is the duty of the precentor or his substitute, or two or four "cantors," according to the rules subsequently laid down, to intone the psalms, and to pre-intone (*injungere*) the antiphons and hymns. The ceremony of pre-intoning (antiphonam *injungere*) consists in this, that the precentor, or other *leaders* of the choir, present themselves before the canon, whose turn it is to intone the antiphon, and give him its proper pitch and tone by chanting in a low voice the first words of the same. The canon repeats them in a loud voice, and forthwith the choir takes up the chant. Whenever the bishop has to intone an antiphon or hymn the office of *pre-intoning* the same devolves on the precentor. The meaning of the rubric above,—"omnes cantus ab "episcopo . . . injungere," is,—"the precentor is required in his "own person to *set*, or *pre-intone*, "for, the bishop, all chants to be "commenced by the bishop himself."

III. Of the precentor.

The office of the precentor is to rule the choir and to regulate the pitch of the singing, whether in a higher or lower key (either by himself or his succentor), and on every double feast to appoint the lections to be read by the canons present; and further to table the chanters, readers, and servers at the altar. To him also belongs the instruction and discipline of the boys, and their admission and ordering in choir.

He is further bound in greater double feasts to be present for the ruling of the choir at mass with the other rulers of the choir. Moreover on every double feast he is bound to instruct the rulers of the choir respecting the setting and commencing the chants.

He is moreover required in his own person to set for the bishop all chants to be commenced by the bishop himself; and he has power to correct and compel all who are disobedient in such matters aforesaid.

IV. Cancellarii.[1]

Cancellarii officium est scholis regendis et libris corrigendis curam impendere, lectiones auscultare et terminare, sigillum ecclesiæ custodire, literas et cartas componere, et literas in capitulo legendas legere, lectores in tabula notare: omnes etiam lectiones ad missam, quæ in tabula non scribuntur, tenetur injungere.

Fol. 1, *verso.*

V. Thesaurarii.

Thesaurarii officium est ornamenta et thesauros ecclesiæ conservare, [et] luminaria subministrare; scilicet, in Dominica prima in Adventu quatuor cereos ad utrasque vesperas, et ad matutinas, et ad missam, scilicet duos insuper altare,[2] et alios duos in gradu coram altari: simile observetur in Dominica Palmarum, In aliis autem Dominicis omnibus per annum, et quandocunque chorus regitur et invitatorium a duobus dicitur, tantum duos debet administrare;[3] in Dominicis tamen omnibus, ad missam, quatuor.

In die Natalis Domini ad utrasque vesperas, et ad missam, octo cereos debet administrare, unumquemque unius libræ ad minus, circa altare, et duos coram imagine beatæ Mariæ; ad matutinas totidem; et preterea sex in eminentia coram reliquiis et crucifixo et imaginibus ibi constitutis, et in corona[4] ante gradum[5] quinque, unumquemque dimidiæ libræ ad minus; et quinque super murum post pulpitum lectionum. Simile observatur in omnibus festis duplicibus quæ habent processionem.

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[1] D. reads, "De officio cancellarii."

[2] D. infra altare.

[3] D. ad minus.

[4] *Corona* is thus explained,—"Candelabrum in modum coronæ "et circuli variis lucernis in-"structum, ab ecclesiarum laque-"aribus dependens."

[5] D. gradum chori.

IV. Of the chancellor.

It is the office of the chancellor to give his attention to the ruling of the schools and the correction of the books, to hear and determine readings, to keep the seal of the church, to draft letters and deeds, to read in chapter such letters as have to be read, to table readers; he is also bound to enjoin the lections at mass which are not written in the table.

V. Of the treasurer.

It is the office of the treasurer to keep the ornaments and treasures of the church, and to furnish the lights; to wit, on the first Sunday in Advent, four wax tapers for either vespers, as well as at matins, and at mass, namely, two above the altar and other two on the step before the altar; the like is observed on Palm Sunday. On all other Sundays throughout the year, and wherever the choir is ruled and the invitatory said by two, he is bound to supply only two; on all Sundays, however, at mass, there must be four.

On Christmas Day at either vespers, and at mass, he is bound to supply eight wax tapers, each of one pound at least, about the altar, and two before the image of the blessed Mary; for matins an equal number; there must moreover be six prominently[1] before the relics, and the crucifix, and the images there placed; and five in a corona before the [choir] step, each of half a pound at least; and five over the wall behind the lectern. The like is observed in all double feasts which have processions.

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[1] The words "*in eminentia*" translated "*prominently*," (="*projecting*") may, as has been suggested, possibly mean the "*rood-loft*," or perhaps more correctly the "*rood beam*."

PUBL. NTRAL

A Pentecoste tamen usque ad Nativitatem beatæ Mariæ, et in ipso festo Nativitatis, septem cerei candelabro æneo[1] imponuntur. In aliis vero duplicibus festis minoribus quatuor circa altare et duos coram imagine beatæ Virginis ad utrasque vesperas et ad missam; ad mututinas preterea tres in corona et tres post pulpitum.[2]

Quandocunque invitatorium a tribus dicitur, et quinta et sexta feria et sabbato ebdomadæ Paschæ et Pentecostes, idem exigitur servicium in luminaribus quod in prima die Dominica Adventus. In Cœna Domini sicut in diebus Dominicis ad missam.

In die Parasceves ad missam duos cereos debet; omni feria per annum unum tantum ad matutinas, scilicet ad gradum chori; ad missam vero duos cereos. In vigilia Paschæ et Pentecostes ad missam quod[3] in festis majoribus duplicibus.

Preterea in die Parasceves, post repositum corpus dominicum in sepulchro, duo cerei, dimidiæ libræ ad minus, de thesauraria, tota die ante sepulchrum ardebunt. In nocte sequenti, et exinde usque ad processionem quæ fit in die Paschæ ante matutinas, unus illorum.[4]

Magnum etiam cereum paschalem, preterea unum mortarium,[5] tenetur thesaurarius administrare singulis

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[1] D. aureo.

[2] The French word "*pûpitre*," which means a small moveable stand, such as is used for music, best explains the primitive meaning of "*pulpitum*." The "*pulpitum* "*in aquila*," of which mention is made in § xcv. and elsewhere, was larger, more what is now commonly called a "lectern," and stood near the western entrance of the choir.

[3] D. quot.

[4] D. adds "tantum."

[5] *Mortarium*,—O. Eng. a *mortar* or *mortary*. There is a French word *mortier*. It means a large *night-light*, and was made of large lumps of yellow wax with a wick which was lighted, and so gave light through the night. It was probably called a *mortar* from its shape, and in its precise meaning was an earthen night-lamp of wax. Though commonly used at the altars or shrines of the dead, it must not be confounded with the

From Pentecost to the Nativity of the blessed Mary, and on the feast of her Nativity itself, seven wax tapers are to be placed in the candelabrum of brass. On the other lesser double feasts, four about the altar and two before the image of the blessed Virgin for either vespers, and for mass; at matins three besides in the corona, and three behind the lectern.

Whenever the invitatory is said by three, and on the fifth and sixth day and on the Saturday of the week of Easter and of Pentecost, the same service is required as regards lights as on the first Sunday of Advent. On Maundy Thursday as on Sundays at mass.

On Good Friday he should supply two wax tapers at mass; on every ferial day throughout the year one only at matins, namely, at the choir-step; at mass, however, two. On the vigil of Easter and of Pentecost at mass, the same as on the greater double feasts.

Moreover on Good Friday, after the placing the Lord's Body in the sepulchre, two of wax, each of half a pound at the least, from the treasury, shall burn all day before the sepulchre. On the following night and thenceforward until the procession which takes place before matins on Easter Day, one of these only.

The treasurer is also bound to find a large wax Paschal candle, besides one mortar every night throughout the

noctibus per annum coram altari S. Martini, et aliud ante januas ostii chori occidentalis, dum matutinarum[1] expletur officium.

Sacristas[2] quoque suis expensis tenetur exhibere thesaurarius: campanas vero ecclesiæ congrue suspensas in statu congruo conservare, et earum usibus necessaria providere; ornamenta etiam ecclesiæ suis expensis reficere; panem, vinum, aquam, et candelas singulis altaribus ecclesiæ, excepto parochiali, administrare; incensum, carbonem, stramen, juncum, et nattas per totum annum comparare;—*juncum* vero[3] in his festis, in Ascensione Domini et Pentecoste, in festo Sancti Johannis Baptistæ, in Assumptione et Nativitatis beatæ Mariæ; *stramen* in his festis, in festo Omnium Sanctorum, in Natali[4] Domini, in Purificatione beatæ Mariæ, [et] in Pascha; *nattas* in festo Omnium Sanctorum.

VI. Archidiaconorum.

Archidiaconi officiales sunt domini episcopi, quorum officium in exterioribus administrationibus consistit.

VII. Subdecani.

Subdecani officium est, si decanus abfuerit[5] ecclesiæ, vices ejus supplere, [et] curam archidiaconatus in urbe et suburbio gerere.

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word *mortuarium*, for it has nothing to do with *mors* except the accidental circumstances that wax lamps were used by night at the altars where the relics of a saint were supposed to be laid.

[1] D. matutinum.

[2] The *Sacristæ* (or Sacrists), a name which has now been dropped for that of "Virgiferi" (or Virgers), were, under the treasurer, the perpetual guardians of the "orna-"menta" and other treasures of the church. See Sarum "Fasti," p. 296.

[3] D. videlicet.

[4] D. nativitate.

[5] D. defuerit.

year before the altar of St. Martin, and another before the gates of the western entrance of the choir, until the office of matins is finished.

The treasurer is also bound to be answerable for the sacrists at his own expense, to keep the bells of the church properly hung and in a proper condition, and to provide what is necessary for their use; to repair the ornaments of the church at his own expense; to supply bread, wine, water, and candles for the several altars of the church, with the exception of the parish altar; to supply incense, charcoal, straw, rushes, and mats throughout the year: namely, *rushes* on the feasts of the Ascension and Pentecost, of St. John Baptist, and the Assumption and Nativity of the blessed Mary; *straw* on the feasts of All Saints, Christmas Day, the Purification of the blessed Mary, and Easter; *mats* on the feast of All Saints.

VI. Of archdeacons.

Archdeacons are officials of the bishop, whose office consists in more external administrations.

VII. Of the subdean.

The office of the sub-dean consists in supplying the place of the dean if he be absent from the church, and discharging archidiaconal functions in the city and the suburbs.

VIII. Succentoris.

Succentoris officium est vices cantoris absentis supplere; scolam cantûs per officialem suum regere.

IX. De dignitatibus[1] personarum et canonicorum ecclesiæ Sarum.

Dignitas decani est ut nullus canonicorum vel aliorum clericorum ecclesiæ, præter ejus licentiam, sibi[2] minuat, vel a civitate recedat per unam noctem foris[3] moram ex certa scientia[4] facturus. Preterea, decano chorum vel capitulum intranti, vel transitum ibi facienti, clerici omnes tenentur assurgere; et chorum, ex parte occidentali, intrantes vel exeuntes, eidem inclinare.

Fol. 2. Dignitas[5] decani est, et omnium canonicorum, ut episcopo in nullo respondeant nisi in capitulo, et judicio tantum capituli pareant. Habeant etiam curiam suam in omnibus prebendis suis, et dignitatem archidiaconi ubicunque prebendæ fuerint assignatæ in diocesi episcopatûs Sarum, sive in ecclesiis, vel decimis, aut[6] terris, ita quidem ut nulla exigentia omnino in dono, vel in assisa, vel alia consuetudine ab episcopo, vel a quolibet alio, fiat in prebendis eorum; sed omnes libertates et omnes dignitates plenarie et pacifice habeant quas predictus Osmundus episcopus in eisdem prebendis [habuit] cum eas in suo haberet dominio.[7]

Preterea quicunque canonicus prebendam aliquam obtinet, unciam auri decano, et canonicis quadraginta

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[1] D. dignitate.
[2] D. se.
[3] D. foras.
[4] D. conscientia.
[5] D. adds "item."
[6] D. vel.
[7] This is one of the passages which seem to show that the Consuetudinary, in the shape in which we have it here, was not, strictly speaking, compiled by S. Osmund. It is called by his name because it embodies the rules, statutes, and customs made or enjoined by him, to be observed in his cathedral and diocese.

VIII. Of the succentor.

The office of the succentor is to supply the place of the precentor when absent, and to direct the school of song by his official.

IX. Of the dignities of the "persons" and canons of the church of Sarum.

The dignity of the dean consists in this, that none of the canons or of the other clerics of the church may absent himself without his license, or go away from the city with the certain intention of remaining absent one night. Moreover all the clerics are bound to rise to the dean when he enters the choir or chapter, or when he passes from one part of the choir to the other; and all entering or leaving the choir at its west entrance must bow to him.

The dignity also of the dean and of all the canons is that they shall answer to the bishop in nothing save in chapter, and that they shall obey the judgment of the chapter only. They shall have also their own court in their several prebends, and the dignity of archdeacon wherever the said prebends are assigned in the diocese of Sarum, whether in churches, or tithes, or lands, so that no demand whatever, whether in gift, or in assise, or any other custom, from the bishop or any one else, shall be made in their prebends; but they shall enjoy all their liberties and all their dignities fully and peaceably, even as the aforesaid bishop Osmund possessed them when they were held by him in his own demesne.

Moreover every canon who obtains a prebend is bound, for the sake of charity, to pay one ounce of gold to the

solidos, vel unius diei procurationem, caritatis causa, solvere tenetur. Si quis autem canonicorum, sive ad dedicationem ecclesiarum, sive alias, cum episcopo ejusdem ecclesiæ fuerit, partem oblationis[1] sicut capellanus habebit. Ad hoc etiam duas partes[2] canonici defuncti in usum concessit episcopus Osmundus ceterorum canonicorum, et tertiam partem in usum pauperum, per ipsius anni spatium; sepulturam insuper totam, cum oblationibus quæ, episcopo missam celebranti, in ecclesia Sarum offeruntur, præter auri medietatem.[3] Si dominus episcopus ecclesias vel capellas prebendarum dedicaverit, nihil ibi percipiunt capellani episcopi, nec alii, nisi solus canonicus cujus fuerit prebenda.

Preterea, si decanus, sive quicunque canonicus, per aliquam prebendarum transitum fecerit, de jure et dignitate sua debet ei hospitium, a canonico cujus fuerit prebenda, per unam noctem honorifice exhiberi, sive fuerit canonicus presens, sive non.[4] Et si, culpa ipsius canonici, vel servientis sui, in hospitio, sicut decet, non fuerit admissus, illius noctis expensæ canonico super hoc conquerenti, de prebenda ipsa, judicio capituli in integrum restituentur. Per aliam quoque noc-

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[1] D. oblationum.

[2] So it is in the MS.; it is evidently intended for "duas partes "*prebendæ*," two-thirds of the annual income of the prebend.

[3] Of this passage the following is probably the explanation. If the bishop celebrates mass at the funeral of a canon, he is entitled to receive the "*honora-* "*rium missæ*,"—*i.e.*, the oblation made to the person celebrating mass. In the church of Sarum, however, it seems that several oblations were due on such occasions to the celebrant; but by the grant of S. Osmund all such were to go to the chapter, with the exception of "*medietatem auri*," which was still to go to the bishop who celebrated the mass. The *aurum* here spoken of has been conjectured to be much the same as the *uncia auri* mentioned just a few lines previously, and to have been some coin, like a sovereign, half such coin being the usual fee given to the celebrant on solemn occasions. S. Osmund made over to the chapter all oblations given at canons' funerals, *except* the ordinary celebrant's fee, which was still reserved for the bishop.

[4] D. sive absens.

dean, and forty shillings to the canons, or one day's procuration. If any one of the canons be present with the bishop, whether at the dedication of churches or on other occasions, he shall have a portion of the oblation as a chaplain. Bishop Osmund also granted two parts [of the prebend] of a deceased canon for the use of the rest of the canons, and the third part for the use of the poor, for the space of that year; and moreover all the dues on sepulture, together with the oblations which in the church of Sarum are offered to the bishop celebrating the mass, with the exception of the moiety of [an ounce? of] gold. If the bishop have dedicated any churches or chapels of prebends, the chaplains of the bishop shall receive nothing there, nor any other persons, save only the canon whose prebend it might be.

Moreover if the dean or any canon journey through any prebend, of right and in virtue of his dignity there is due to him honourable entertainment for one night from the canon whose prebend it may be, whether the canon himself be present or not. And if through the fault of the canon himself, or of his servant, he be not admitted as is fit into hospitality, the expenses of that night shall on the judgment of the chapter be refunded, out of the revenue of that prebend, to the canon making complaint. For a second, or even more nights, if a

tem sive alias, si rationabilis causa exegerit, in fratrem et canonicum hospitalitatis gratiam tenebitur exercere;[1] et, si necessitas evidens appareat, equos eidem usque Sarum administrabit.

X. De residencia personarum et canonicorum, et aliis consuetudinibus ecclesiæ Sarum.

Decanus, cantor, cancellarius, thesaurarius, residentes sint in ecclesia Sarum, remota omni excusationis specie.

Archidiaconi cum tali moderamine officium archidiaconatûs impleant, ut duo ex eis residentiam faciant in ecclesia, nisi necessaria et evidens causa possit eos excusare.

Canonicos nihil potest excusare quin et ipsi residentes sint in ecclesia, nisi causa scolarum vel servitium domini regis, qui unum habere potest in capella sua, et archiepiscopus unum, et episcopus tres. Verumtamen, si necesse habuerit,[2] canonicus pro communi utilitate ecclesiæ vel prebendæ suæ, et hoc fuerit in manifesto, poterit per anni tertiam partem abesse.

Fol. 2, *verso.* Quando vero aliquis constituitur canonicus, debet coram fratribus jurare, presente evangelio, se dignitates et consuetudines ecclesiæ Sarum inviolabiliter observaturum.

Defuncto autem canonico, omnes exitus et obventiones prebendæ suæ totius termini infra quam decedit ei debentur; reditus quoque termini proximo[3] sequentis, et obventiones primi diei illius termini.

Sunt autem quatuor termini, scilicet, festum Sancti Michaelis, Natale Domini, Pascha, et Nativitas Sancti Johannis Baptistæ.

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[1] D. reads, "et canonico hospitalitatis gratiam tenebitur prebenda impendere."

[2] D. fuerit.

[3] D. primo.

reasonable cause demand it, he is bound to exercise the grace of hospitality towards a brother and canon; and, if evident necessity exist, he shall supply horses for the same as far as to Sarum.

X. Of the residence of the "persons" and canons, and of other customs of the church of Sarum.

The dean, the precentor, the chancellor, the treasurer, shall be resident in the church of Sarum, every kind of excuse being disallowed.

The archdeacons shall so manage the discharge of their archidiaconal office that two of them shall be in residence in the church, unless necessary and evident cause may excuse them.

Nothing may excuse the canons from being themselves resident in the church, except the work of schools, or the service of the king, who may have one in his chapel, and the archbishop one, and the bishop three. Nevertheless if there be necessity, and this be evident, a canon for the common benefit of the church, or of his own prebend, may be absent for one third part of a year.

When any one is constituted a canon, he must swear, in the presence of his brethren, the gospel being presented to him, that he will inviolably observe the dignities and customs of the church of Sarum.

On the decease of a canon, all the revenues and obventions of his prebend for the whole of the term within which he died are due to him; the rents also of the term immediately following, and the obventions of the first day of that term.

There are four terms, namely, the feast of St. Michael, Christmas Day, Easter Day, and the Nativity of St. John Baptist.

Preterea, elapso termino infra quem decedit, tertiam partem totius prebendæ per annum sequentem percipit; ex illa tamen tertia parte, vicario prebendæ totius anni sequentis debentur stipendia. Residuum vero in usus pauperum, vel alias pro dispositione defuncti, erogatur. Canonico preterea defuncto statutum est triginta dierum in conventu obsequium fieri, et trigintale[1] separatim unumquemque celebrare presbyterorum; reliquos vero cujuscunque ordinis sint separatim psalteria cantare viginti, et ab unoquoque in ebdomada sua privatim anniversarium celebrari.

XI. De pœna[2] delinquentium.

Seniores obsequendi[3] sunt ut fratres;[4] verumtamen si in cotidiano servitio, vel horis canonicis, sine rationabili causa, sæpius defuerint, et a decano correpti hoc non emendaverunt, in capitulo coram decano et fratribus prostrati debent veniam recipere. Si vero de inobedientia et rebellione vel alio notorio deprehensi fuerint, debent a stallo degradari, et ad ostium [chori] post decanum, vel in choro ultimi puerorum, secundum quantitatem delicti penitentiam agere. Quod si hanc disciplinam neglexerint et incorrigibiles apparuerint severiori subjaceant ultioni.

XII. De chori ordinatione.

Quatuor principalium personarum stalla chori Sarum sunt terminalia. In introitu chori a parte occidentali a dextris stallum est decani, a sinistris cantoris,—a parte orientali in dextra parte stallum est cancellarii, ex opposito thesaurarii.

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[1] The "trigintal," corrupted into "trental," was an office in which masses and other commemorations were said for a deceased brother for *thirty* days. See Ducange, *s.v. Tricenarium.*

[2] D. penitentia.

[3] D. obsecrandi.

[4] The true reading of the original was possibly "Seniores obsecrandi "(as in D.) sunt ut *patres,*" and so an allusion to I. Tim. v. 1, which, in the Vulgate, runs, "Seniorem ne "increpaveris, sed *obsecra ut pa-* "*trem.*"

Moreover, the term within which the canon died having elapsed, he receives a third part of the whole prebend for the following year; from that part, however, must be deducted the stipend due to the vicar of the said prebend for the whole of the ensuing year. The rest is expended for the use of the poor, or otherwise according to the direction of the deceased canon. There is appointed also for a deceased canon a service of thirty days by the cathedral body generally, and that each priest should separately celebrate a "trigintal" for him; that the rest, of whatever order, should separately sing twenty "psalters," and that by each one in his week his anniversary should be privately celebrated.

XI. On the punishment of offenders.

The seniors are to be dealt with as brethren; but if in the daily service, or in the canonical hours, without reasonable cause, they are frequently absent, and though reproved by the dean have not amended this fault, they must, kneeling down in chapter before the dean and their brethren, receive pardon. But if they be convicted of disobedience and rebellion or any other notorious offence, they must be degraded from their stall, and at the entrance of the choir after the dean, or the last of the boys in choir, do penance according to the extent of their offence. If they neglect this discipline and appear incorrigible they must submit to severer punishment.

XII. Of ordering the choir.

The stalls of the four principal "persons" in the choir of Sarum are terminals. In entering the choir from the west the stall of the dean is on the right hand, that of the precentor on the left hand. At the east of the choir the stall of the chancellor is on the right hand, that of the treasurer opposite to it on the left hand.

Proximus decani stallo in choro archidiac. Dorset.[1] deinde subdecanus; proximus cancellario archidiac. Wiltescire; in medio autem stant canonici dignitatibus proximiores;[2] deinde vicarii presbyteri, et pauci admodum diaconi qui ætate et moribus exigentibus in superiori gradu tolerantur ex dispensatione.

Cantori proximus stat in choro archidiac. Berkshire, deinde succentor; proximus thesaurario alius archidiac. Wiltescire; deinde ceteri canonici et clerici modo predicto ordinantur.

In secunda forma priores habentur juniores canonici, deinde diaconi, postea ceteri clerici.

In prima forma priores habentur canonici pueri,[3] deinde ceteri pueri[3] secundum ætatis exigentiam.

XIII. De ingressu clericorum in chorum et egressu.

Chorum intrantes clerici ita se habeant ordinati,[4] ut si ex parte orientali intraverint ad gradum se ad altare inclinent, postea ad episcopum, si presens fuerit. Si vero ex parte occidentali ingressi fuerint, primo ad altare se inclinent, deinde ad decanum. Eodem moderamine choro exeant.

XIV. Quando chorum intrare licet ad singulas horas.

Chorum intrare possent clerici ad matutinas et ad omnes horas, quæ in inceptione officii[5] ymnos habeant,

Fol. 3.

[1] D. reads, "proximus Decano stat in choro Archid. Dorset."
[2] D. primores.
[3] D. parvi.
[4] D. ita ordinate se habeant.
[5] D. adds "sui."

Next to the dean stands in choir the archdeacon of Dorset, and next to him the sub-dean. Next to the chancellor stands an archdeacon of Wiltshire; between them, in the middle, stand the canons first in dignity, then the priest-vicars, then a very few deacons, who, on the ground of age or character, are allowed by dispensation in the higher grade.

Next to the precentor in choir stands the archdeacon of Berkshire, then the succentor. Next to the treasurer stands another archdeacon of Wiltshire; then the rest of the canons are arranged between them in the manner aforesaid.

In the second "form" (or row) the junior canons take precedence, then the deacons, then the rest of the clerics.

In the first "form" the choristers on the foundation take precedence, then the rest of the boys according to age.

XIII. Of the entering and leaving the choir by clerics.

Clerics entering the choir shall so order themselves that if they have entered from the east side they shall bow to the altar at the step, afterwards to the bishop if he be present. If they enter from the west side they shall first bow to the altar and then to the dean. With the same arrangement they shall leave the choir.

XIV. When it is permitted to enter the choir at the several "hours."

Clerics may enter the choir at *matins*, and at all "hours"[1] which at the commencement of their office

[1] By "*hours*," here as elsewhere, is meant one or other of the seven "*canonical hours*," as indeed they are called in § xi. These were in olden times, (1) *uht-sang* or Matins, (2) *prim-sang* or Prime, (3) *undern-sang* or Tierce, (4) *middæs-sang* or Sext, (5) *non-sang* or None, (6) *æfen-sang* or Vespers, (7) *niht-sang* or Compline. See Thorpe's Ancient Laws (Ælfric's Pastoral Epistle), II. 377.

donec ymnus terminatur: ad vesperas vero usque ad tertium vel quartum versum primi psalmi.[1] Ad completorium similiter illi, scilicet qui vesperis intersunt[2] precedentibus; alias vero[3] ad completorium, et ad vigilias mortuorum, intrare nullo modo: in Quadragesima tamen ad completorium intrare possunt quomodo ad vesperas in alio tempore. Ad vigiliam mortuorum, et ad collationem, quolibet tempore; ad missam vero ingredi licet usque ad primam collectam. Ad alias vero horas quæ sine intervallo missam sequuntur nulli intrare licet nisi hii qui missæ interfuerint. In Quadragesima tamen in diebus ferialibus, quando de feria agitur, ad vesperas intrare possunt hii qui horis diei interfuerint licet missæ non interfuerint; et in festis novem lectionum quamvis omnino nulli horæ diei prius interfuerint. Quilibet autem processionem totius anni intrare possunt,[4] licet nulli horæ diei precedenti interfuerint.

XV. De transitu clericorum ab una parte chori in oppositam.

Preterea, si quis clericus ab una parte chori in oppositam transierit, in eundo et redeundo ad altare se inclinet. Intrantes quoque clerici in locis suis ita ordinate se recipiant ne formas inordinate transiliant. Idem etiam exeuntes observent.

In choro nullum fiat murmur a clericis; nulla habeantur [inter eos] colloquia nisi necessaria.

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[1] D. reads: "usque ad tertium "versum psalmi."

[2] D. interfuerint.

[3] D. autem.

[4] D. reads, "cuilibet autem pro- "cessioni totius anni interesse "potest."

have hymns, until the hymn is finished: at *vespers*, however, until the third or fourth verse of the first psalm. At *compline* in like manner they who have been present at the preceding vespers; otherwise at compline, and at vigils of the dead, it is not permitted to enter: in Lent, however, they may enter at compline as at vespers at another time. At a vigil of the dead, and at the daily reading, at any time; at mass it is lawful to enter up to the first collect. At other "hours" which without an interval follow mass, it is allowed to none to enter save such as have been present at mass. In Lent, however, on ferial days, when the office is of the "feria," they who have been present at the "hours" of the day may enter at vespers even though they may not have been present at mass; and in festivals of nine lections, even though they may not have been present at any of the daily "hours." Any one, however, may enter a procession throughout the year, even though he may not have been present at any previous "hour" of the day.

XV. Of the passing of the clerics from one part of the choir to the opposite side.

If any cleric pass from one part of the choir to the opposite side, he shall in going and in returning bow to the altar. The clerics also entering the choir shall arrange themselves in their proper places in an orderly manner, so as not to jump over the forms in a disorderly way. They shall observe the same rule in leaving the choir.

No sound shall be made in choir by the clerics; no conversation, except such as may be necessary, shall take place.

XVI. De statione in choro facienda in singulis horis.

Preterea superioris gradus clerici ad omnes vesperas principales per annum stare tenentur in choro continue, nisi dum versus responsorii dicitur, quando responsorium habetur. Secundæ vero formæ clerici eodem modo se habeant, ut videlicet semper stent nisi dum versus responsorii canitur, quod dicitur ad gradum.[1] Pueri vero sine omni exceptione ad vesperas stare tenentur continue nisi in ebdomada Paschæ; tunc enim ad vesperas sedere debent dum versus gradalis, et versus "*Alleluia,*" cantantur.

Ad completorium vero omnes indifferenter clerici per totam illam horam stare tenentur; similiter ad matutinas per totum tempus nisi dum lectiones leguntur, et responsoria cum suis versibus cantantur.

Ex dispensatione tamen clerici de superiori gradu, et de secunda forma, ex utraque parte chori, alternis vicibus in psalmodia sedere possunt,[2] quandocunque ad matutinas nocturnum dicitur; et preterea in omnibus festis trium lectionum, quæ fiunt cum novem psalmis, ita tamen quod, quando aliquis ad unum psalmum sedet, ei proximus interim stando psallat.

Ad primam vero, et ad ceteras horas, omnes uniformiter tenentur stare. Similiter ad missam per totum tempus, nisi dum lectiones vel epistolæ leguntur, et gradale, et "*Alleluia,*" et responsorium[3] cum suis versibus, cantantur. In duplici tamen festo stare debent omnes dum a choro "*Alleluia*" canitur. Pueri vero semper stantes sint ad missam, choro canente.

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[1] *Ad gradum,—i.e.*, at the step of the choir; hence called the *gradale*, or *gradual.*

[2] In the statutes of St. Paul's there is added, "propter infirmitatem et debilitatem."

[3] D. tractus.

XVI. Of standing in choir at the several "hours."

The clerics of the higher grade at all the principal vespers throughout the year are bound to stand continuously in choir, except when the versicle of the responsory is said, when there is a responsory. The clerics of the second form are to order themselves in the same way, namely, always to stand except when the versicle of the responsory, which is said at the step, is sung. The boys, however, without any exception, are bound to stand continuously, except in Easter week; then they should sit at vespers whilst the gradual and the "*Alleluia*" are being sung.

At compline, however, all the clerics without exception are bound to stand during the whole of the "hour;" in like manner at matins during the whole time except while the lessons are being read, and the responsories with their verses are being sung.

The clerics of higher grade by dispensation, as well as those of the second form on either side of the choir, may sit in turns during the psalmody whenever nocturn[1] is said at matins; and moreover in all feasts of three lessons, which have nine psalms, so, however, that when any one sits at one psalm, the one next to him shall sing it standing.

At prime, and at the remaining "hours," all without exception are bound to stand. In like manner they are to stand at mass during the whole time, except whilst the lections or the epistles are read, and the gradual, the "*Alleluia*," and the responsory with its verses are sung. In a double feast, however, all must stand whilst the "*Alleluia*" is sung by the choir. The boys are always to be standing at mass, whilst the choir are singing.

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[1] By "*nocturns*" are meant the night-offices of the breviary. There are now, in the Roman service, three nocturns as a rule, divided from each other by lessons. Originally they were said at different hours; but now they are said continuously, together with lauds. See Shipley, "Glossary of Ecclesiastical "terms" *sub voce*.

Rectores vero chori, cum duo tantum habentur, sequuntur per omnia regulam clericorum de secunda forma ad vesperas, et ad matutinas, ut ad missam; (nisi quod semper dum chorus canit "*Alleluia*" stare tenentur, et in inceptione cantuum ad missam)[1] ad altare se convertunt. In duplici vero festo omnes rectores chori gestum chori[2] per omnia imitentur.

XVII. De conversione clericorum[3] ad altare facienda.

Conversi autem ad altare stare tenentur clerici ad vesperas, ex quo dicitur "*Deus in adjutorium*" quousque incipiatur prima antiphona super psalmos; simili modo se gerant in inceptione cujuslibet horæ, et quotiens dicitur "*Gloria Patri.*"[4] In responsoriis vero cantandis generaliter observatur quod semper hii qui versum cantant ab inceptione ipsius responsorii[5] quousque versus cum "*Gloria Patri*" (si "*Gloria*" habetur) percantetur, stare debent.

Fol. 3, *verso.*

Chorus quoque in ipsa inceptione responsorii ad altare se convertit quousque chorus ipse cantet. Similiter observatur in[6] capitulis et collectis[6] dicendis, et in fine omnium ymnorum, et in omnibus versiculis, et post "*Magnificat,*" et "*Benedictus,*" et "*Nunc dimit-*

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[1] The words within ( ) are supplied from D. manuscript, and seem necessary to complete the sentence.

[2] D. reads, "clericorum."

[3] D. reads, "chori."

[4] See Statutes of St. Paul's (Part iii. ch. 18), "De inclinatione ad Gloria Patri," where there is a marginal note in one manuscript, "Both sides must read north and "south, but sing 'Gloria Patri' "eastward." In the Wells Statutes also we find this direction, "Quoties "autem dicitur 'Gloria Patri' in "signum devotionis et reverentiæ "vertant se psallantes, sicut moris "est, versus magnum altare." Lambeth MS. fol. 62. This custom was observed till a recent period in Exeter cathedral. See Walcott's "Traditions of English "Cathedrals," pp. 102–105; and Hierurgia Anglicana (1848), p. 366.

[5] D. reads, "stent quosque ver-"sus, &c. . . . . percantetur."

[6] D. adds "omnibus," and omits "et collectis."

The rulers of the choir, when two only are appointed, follow in everything the rule of "clerics" of the second form at vespers, and at matins, and at mass; [save only that always whilst the chorus sings "*Alleluia*" they are bound to stand, and in the commencement of the chants at mass] turn to the altar. In every double feast all the rulers of the choir in everything conform to the attitude of the choir.[1]

XVII. Of the turning of the "clerics" to the altar.

The clerics are bound to stand at vespers turned towards the altar from the words "*Deus in adjuto-*" *rium*" until the first antiphon before the psalms be begun; in like manner they shall place themselves at the commencement of any "hour," and as often as "*Gloria Patri*" is said. In singing responsories it is generally to be observed that they who sing the verse should always stand from the beginning of the responsory itself until the verse with "*Gloria Patri*" (if the "*Gloria*" be used) be sung through.

The choir also in the beginning of the responsory turn themselves to the altar as long as the choir sing: the like is observed in saying chapters and collects, and in the end of all hymns, and in all the versicles, and after "*Magnificat*," and "*Benedictus*," and "*Nunc di-*

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[1] That is, they shall stand when the choir stands, bow when the choir bows, &c.

"*tis,*" ex quo dicitur "*Gloria Patri*" quousque totum servitium compleatur. Simile quoque observatur post ultimum versum ultimi psalmi cujuslibet horæ, quod scilicet semper sit conversus ad altare chorus quousque responsorium incipiatur, si responsorium habetur, vel capitulum dicatur. Similiter fit in laudibus.

Ad matutinas, ad altare stat chorus conversus in initio quousque ultimo reincipiatur invitatorium; et in singulis nocturnis post ultimum versum psalmi quousque inchoetur lectio.

Ad pronunciationem autem cujuslibet evangelii ad ipsum lectorem se convertat chorus dum verba evangelii dicuntur. In inceptione etiam "*Te Deum lauda-*"*mus*" similiter donec chorus cantet, et dum ultimus versus canitur. Quando vero "*Te Deum laudamus*" non dicitur, sed nonum responsorium repetitur, tunc ad altare chorus se convertit quousque incipiatur antiphona super psalmos, ut supradictum est. In ceteris autem horis per totam horam predicto modo se habet chorus post ultimum versum ultimi psalmi.

Ad missam gestus predictus attenditur[1] dum "*Gloria*"*in excelsis*" inchoatur quousque [chorus] cantet, et in eodem ymno ad hæc verba, "*Adoramus Te,*" et hæc, "*Suscipe deprecationem nostram,*" et in fine ejusdem cum dicitur "*Jesu Christe* [*cum Spiritu Sancto*],"[2] usque ad epistolam vel lectionem.

Item in fine gradalis, vel "*Alleluia,*" vel responsorii,[3] vel prosæ, chorus ad altare se inclinet antequam ad lectorem evangelii se convertat; et ad[4] "*Gloria Tibi,*"*Domine*" semper [ad altare][5] se convertat signo crucis se signans; quod ter ad missam publice observatur, scilicet in "*Gloria in excelsis Deo,*" quando dicitur

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[1] D. observatur.

[2] The words within brackets are added from MS. D.

[3] D. tractus.

[4] D. reads "et cum dicitur."

[5] The words within brackets are added from MS. D.

"*mittis*," from the time when "*Gloria Patri*" is said until the whole service is completed. The like is also observed after the last verse of the last psalm of each "hour," namely, that the choir should always be turned towards the altar until the responsory is completed, or the chapter said. The like is observed in lauds.

At matins the choir stands turned towards the altar in the beginning until the invitatory be recommenced for the last time; and in each of the nocturns, after the last verse of the psalm until the lection is begun.

At the giving out of any gospel the choir shall turn to the reader whilst the words of the gospel are said; at the beginning also of "*Te Deum laudamus*": in like manner until the choir shall sing, and whilst the last verse is sung. But when "*Te Deum laudamus*" is not said, but the ninth responsory is repeated, then the choir shall turn to the altar until the antiphon before the psalms is begun as aforesaid. In the other hours, during the whole "hour," the choir shall order itself in the aforesaid manner after the last verse of the last psalm.

At mass the aforesaid attitude is observed whilst "*Gloria in excelsis*" is begun until the choir sing, and in the same hymn at these words, "*Adoramus Te*," and at these also, "*Suscipe deprecationem nostram*," and at the end of the same when it is said, "*Jesu Christe*, "*cum Spiritu Sancto*," till the epistle or lection.

Also in the end of the gradual, or "*Alleluia*" or responsory or prose, the choir shall bow to the altar before turning to the reader of the gospel; and at "*Gloria Tibi, Domine*" they shall always turn to the altar, each signing himself with the sign of the cross; which last custom is to be thrice publicly observed at mass, namely, in "*Gloria in excelsis Deo*," when it is

"*In gloria Dei Patris,*" et hic, et post "*Sanctus,*" cum dicitur "*Benedictus qui venit in nomine Domini.*" Item ad inceptionem "*Credo in unum Deum,*" quousque chorus cantet; et interim ter in una conversione ad altare se inclinet scilicet dum dicitur hæc clausula, "*Et incarnatus est de Spiritu Sancto ex Maria Vir-*
"*gine, et homo factus est, et crucifixus est pro nobis*
"*sub Pontio Pilato,*" et in fine dum dicitur "*Et vitam*
"*futuri sæculi. Amen.*"

Abhinc etiam quousque inchoetur offertorium,[1] et ad conversionem sacerdotis ad populum quousque ipse sacerdos iterum ad altare se convertat, et post offertorium quousque totum compleatur officium missæ, hunc gestum chorus imitetur omni festo per annum.

XVIII. De prostratione in choro facienda.

In ferialibus diebus quando ad horas preces dicuntur, in prostratione chorus se habet[2] ad omnes horas dum preces dicuntur, ex quo inchoatur "*Kyrie eleison*" quousque dicitur "*Per Dominum nostrum.*" Post orationem solus sacerdos a prostratione se erigit cum dicitur "*Exurge Domine,* [*adjuva nos*]"; et ad matutinas cum dicitur oratio dominicalis[3] ante lectiones quousque dicatur "*Et ne nos inducas,*" &c.; et in laudibus sicut ad vesperas.

Ad missam quamlibet quæ de feria dicitur, extra Paschale tempus, post "*Sanctus*" usque "*Per omnia*
"[*secula seculorum*]," ante "*Agnus Dei*" [eodem modo]. Preterea in Quadragesima, in inceptione cujuslibet horæ, fit genuflexio.[4] Prostratus etiam debet esse chorus in

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[1] D. offerenda.

[2] D. habeat.

[3] D. dominica.

[4] In one MS. of the St. Paul's Statutes, in which this section is included almost word for word, we have, after "genuflexio," the words "terram vel formulas osculando." Simpson's Statutes of St.-Paul's, p. 58.

said "*In gloria Dei Patris,*" and here and after the "*Sanctus*" when it is said, "*Benedictus qui venit in* "*nomine Dei.*" Also at the beginning of "*Credo in* "*unum Deum*" until the choir shall sing it, and meanwhile thrice in one turning to the altar they shall bow, namely, when this clause is said, "*Et incarnatus est de* "*Spiritu Sancto ex Maria Virgine, et homo factus est,* "*et crucifixus est pro nobis sub Pontio Pilato,*" and in the end of the creed when it is said, "*Et vitam futuri* "*sæculi. Amen.*"

From this time until the offertory is begun, and at the turning of the priest to the people until he himself turn again to the altar, and after the offertory until the whole office of mass is finished, the choir shall follow this attitude on any feast throughout the year.

XVIII. Of prostration to be observed in choir.

On ferial days when the prayers are said at the "hours," the choir is to kneel at all the hours while such prayers are being said from the time when "*Kyrie* "*eleison*" begins until it is said, "*Per Dominum nos-* "*trum.*" After the prayer, the priest alone raises himself from his knees when it is said, "*Exurge, Domine,* "*adjuva nos,*" and at matins, when the Lord's Prayer is said before the lessons until it is said, "*Et ne nos indu-* "*cas;*" and in lauds, as in vespers.

At any mass which is said of the "feria," except at Easter-tide, after "*Sanctus*" until "*Per omnia sæcula* "*sæculorum*"; before "*Agnus Dei*" in like manner. Moreover in Lent, at the commencement of any "hour" there is to be genuflexion. The choir also should kneel

omni feria, quando de feria agitur, extra Paschale tempus. In vigilia mortuorum, ad "*Placebo*" ex quo dicitur "*Kyrie eleison*" donec ultima oratio dicatur; ad "*Dirige*" dum oratio dominicalis dicitur ante lectiones,[1] post "*Benedictus*" quoque eodem modo quo post "*Magnificat.*"

XIX. De habitu chori[2] per totum annum.

Preterea sciendum est quod omnes clerici indifferenter nigris utuntur cappis[3] per totum annum, nisi in his duplicibus festis quæ ex propria sua solemnitate
Fol. 4. processionem habent adjunctam, vel in aliis etiam festis duplicibus quæ diebus fiunt Dominicis; tunc enim omnes cappis utuntur sericis ad processionem, et ad missam.

Item in vigilia Paschæ quando "*Gloria in excelsis*" inchoatur, facta genuflexione, clerici deponant cappas nigras et in superpelliciis appareant, et exinde per totam septimanam, et etiam in octava die, superpelliciis utantur. Simile quoque observetur in vigilia Pentecostes et per septimanam. In omni etiam duplici festo, a Pascha usque ad festum Sancti Michaelis, semper in superpelliciis appareant in choro, in capitulo, et ad omnes horas diei. Ad matutinas vero per totum annum nigris cappis utuntur. Nullus autem clericorum

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[1] D. reads, "ante lectionem psalmi "'*Beatus*' quoque eodem modo "quo post '*Magnificat*' ad '*Pla-*"*cebo.*'" In the St. Paul's statutes we have "ante lectiones, post "'*Benedictus*' eodem modo quo "post '*Magnificat*' ad '*Placebo.*'" Simpson, p. 58.

[2] D. clericorum.

[3] The "cappæ nigræ" here spoken of were, it is conceived, not what we now term *copes*, but *capes* (or *tippets*), which were worn over the surplices, and were dropped at the "*Gloria*" on Holy Saturday, as described further on. All the "clerics" of whatever degree in the choir would seem to have worn these "black tippets." But the "*cappæ sericæ*" were silken *copes*. The same word "cappa" appears to be used to indicate the *cape* and the *cope*, and hence some little difficulty arises at times in distinctly understanding the meaning of a passage.

on every week day, when the ferial service is used, without Easter-tide. In a vigil for the dead, at "*Placebo*"[1] from the time when "*Kyrie eleison*" is said until the last prayer is said; at "*Dirige*"[1] whilst the Lord's Prayer is said before the lections, after "*Benedictus*" also in the same manner as after "*Magnificat.*"

XIX. Of the choir-habit throughout the year.

It is moreover to be understood that all the clerics without exception use black capes throughout the year, except in double feasts which from their peculiar solemnity have a procession annexed, or on other double feasts which are celebrated on Sundays; then they all wear silken copes at procession, and at mass.

On Easter Eve also when "*Gloria in excelsis*" is commenced, after making genuflexion, the clerics shall lay aside their black capes and appear in surplices; and thenceforth during the whole week, and also on the octave, they shall use surplices. The like custom is to be observed on the vigil of Pentecost and throughout the week. In every double feast, from Easter till the feast of St. Michael, they shall always appear in surplices in choir, in chapter, and at all the day-hours. At matins, however, throughout the year they use black capes. None of the "clerics" of the higher grade shall

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[1] *Placebo*, vespers for the dead, so called from the first anthem to the psalms, "*Placebo Domino*," &c. (Psalm cxvi. 9):—*Dirige*, the first nocturn for the dead, so called from the anthem "*Dirige Domine in con-*" "*spectu tuo viam meam*" (Psalm v. 8, Vulgate version).

de superiori gradu almucia[1] utatur nisi nigra in choro, nec in capitulo; alii vero clerici nulla utantur omnino de die.

Rectores chori vero semper sericis utantur cappis in choro. In Paschali tempore utuntur ministri altaris ad missam dalmaticis, et tunicis albis: rectores chori cappis similiter albis; et in Annunciatione Dominica, et in octabis beatæ Mariæ, et infra octabas et in commemorationibus ejusdem, et in utroque festo Sancti Michaelis, et in festo cujuslibet virginis. Rubeis vero utuntur indumentis in utroque festo Sanctæ Crucis, et in quolibet festo martyrum,[2] et in tractis[3] cantandis. In festibus simplicibus, in Quadragesima, et in Dominica Passionis Domini, et in Dominica Palmarum, rectores chori cappis utuntur rubeis.

XX. Quando chorus regi debet.[4]

Solet autem chorus regi omni die Dominica, et omni duplici festo, et in omni festo novem lectionum per totum annum, et a primis vesperis Natalis Domini usque ad octabas Epiphaniæ, et in ipsis octabis, nisi in vigilia Epiphaniæ cum extra Dominicam evenerit, et per ebdomadam Paschæ et Pentecostes, et in quibusdam festis etiam quæ contingunt Paschali tempore: in hiis videlicet, in festo Sancti Ambrosii, et Sancti Marci, et Sancti Georgii, et apostolorum Petri et Pauli, Philippi et Jacobi; et in Inventione Sanctæ Crucis, et in festo Sancti Johannis ante portam Latinam, et Sancti Dunstani, et Sancti Aldelmi, et Sancti Augustini, et

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[1] The *almucia* (*almuce* or *amesse*) was a cape or tippet of fur, the points of which came down in front. By subsequent statutes in 1319 the canons were allowed to wear almuces "*de minuto vario interius et* "*exterius de griseo*," *i.e.*, of a grey fur externally lined internally with minever (or ermine), and this by special permission of king Edward II. See Sarum "Fasti," pp. 254–266, and Statutes of Sarum, p. 30.

[2] D. martyris.

[3] D. tractibus.

[4] D. regi solet in festis.

use any but a black almuce in choir or in chapter; none of the other clerics shall use an almuce at all by day.

The rulers of the choir shall always use silken copes in choir. At Easter-tide the ministers at the altar use dalmatics, and white tunicles at mass: the rulers of the choir in like manner have white copes; and at the Annunciation, and on the octaves of the blessed Mary, and within the octaves and at the commemorations of the same, and on either feast of St. Michael,[1] and on the festival of any virgin. They use red vestments, however, in either festival of the Holy Cross, and in any festival of martyrs, and chanting the "tracts." In simple feasts, in Lent, and on Passion Sunday, and on Palm Sunday, the rulers of the choir use red copes.

XX. When the choir should be ruled.

The choir is wont to be ruled[2] on every Sunday, and on every double feast, and on every feast of nine lections throughout the year, and from the first vespers of Christmas Day till the octave of the Epiphany, and in the octave except on the eve of the Epiphany when it does not fall on a Sunday, and throughout the week of Easter and of Whitsuntide, and also on certain festivals which happen in Easter-tide; to wit, in the feast of St. Ambrose, of St. Mark, of St. George, and of the apostles Peter and Paul, and of Philip and James; and in the Invention of the Holy Cross, and in the feast of St. John before the Latin gate, of St. Dunstan, of St. Aldhelm, of St. Augustin, of St. Barnabas the Apostle; and

[1] That is, on the festival of "S. Michael and all Angels" (Sept. 29), and on that of "S. Michael" in "monte tumba" (Oct. 16). See below, p. 78.

[2] On the meaning of this expression, see note (3) on p. 6. See also § xxiii. (p. 43).

Sancti Barnabæ apostoli, et per octabas Ascensionis, et in die octabarum apostolorum Petri et Pauli, et per octabam Assumptionis et Nativitatis beatæ Virginis.

XXI. Quæ festa sunt duplicia et quæ simplicia.

Sciendum est quod quædam festa sunt duplicia, quædam simplicia. Duplicia autem festa in ecclesia Sarum[1] hæc sunt; dies Natalis Domini et quatuor sequentes,[2] dies Circumcisionis Domini, dies Epiphaniæ; et Purificatio Sanctæ Mariæ, et Annunciatio Dominica, et prima dies Paschæ cum tribus sequentibus, [et Inventio Sanctæ Crucis, dies Ascensionis Domini, dies Pentecostes cum tribus sequentibus,][3] et festum Sanctæ Trinitatis, et Sancti Johannis Baptistæ, et apostolorum Petri et Pauli, et Assumptionis et Nativitatis beatæ Virginis; festum Reliquiarum, et Sancti Michaelis, et Omnium Sanctorum, et Sancti Andreæ apostoli.

In his autem duplicibus festis chorus regitur a quatuor clericis, quorum duo principales semper erunt de superiori gradu; duo secundarii, quandoque de superiori gradu, quandoque de secunda forma. De superiori gradu erunt in die Natalis Domini et in duobus sequentibus, et in die Epiphaniæ, et in die Paschæ et in secunda feria [Paschæ], in Assumptione beatæ Mariæ, in die Ascensionis, in die Pentecostes et in secunda feria. In reliquis, secundarii erunt de secunda forma.

Fol. 4, *verso.*

Omnia autem festa quæ non sunt[4] duplicia, in quibus chorus regitur, dicuntur simplicia. It talibus itaque chorus regitur a duobus tantum de secunda forma.

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[1] In the Dublin MS. are inserted here the words, "et eadem in ec-" clesia Dublin."

[2] *Quatuor sequentes*; in the Statutes of St. Paul's, which were largely indebted to the Sarum use, these feasts are enumerated as those of S. Stephen, S. John the Evangelist, Holy Innocents, and S. Thomas of Canterbury. The last named festival shows that the Consuetudinary had been modified since S. Osmund's time.

[3] D. omits the words within brackets.

[4] D. dicuntur.

throughout the octave of the Ascension, and in the octave of the apostles Peter and Paul, and throughout the octave of the Assumption and Nativity of the blessed Virgin.

XXI. Which are double, and which are simple, feasts.

It is to be understood that certain feasts are double and certain simple. In the church of Sarum the double feasts are as follows: Christmas day and the four following days, the day of the Circumcision, the day of the Epiphany, and Purification of St. Mary, and the Annunciation, and the first day of Easter with the three following days, and the Invention of the Holy Cross, the day of the Ascension, the day of Pentecost with the three following days, and the feast of the Holy Trinity, and of St. John the Baptist, and of the apostles Peter and Paul, and of the Assumption and Nativity of the blessed Virgin, the feast of Relics, and of St. Michael, and of All Saints, and of St. Andrew the Apostle.

In all these double feasts the choir is ruled by *four* clerics, of whom the two principal ones shall always be of the higher grade; the two secondaries shall be sometimes of the higher grade, sometimes of the second form. The latter shall be of the higher grade on Christmas day and the two following days, and on the Epiphany, and on Easter day, and on the second day of Easter week, on the Assumption of St. Mary, the day of the Ascension, on Whitsunday and on the second day of that week. In the rest, the secondaries shall be of the second form.

All feasts which are not double in which the choir is ruled are called simple feasts. In such feasts the choir is ruled by two only from the second form.

In majoribus autem festis duplicibus, committitur discretioni cantoris quos velit ad chorum regendum ordinare; ita tamen provideat quod semper principales canonici, si tot fuerint presentes. In aliis vero festis duplicibus erunt principales canonici ebdomadarii: secundarii juxta cantoris dispositionem eligantur de secunda forma.

In simplicibus autem festis tenentur chorum regere ebdomadarii qui scilicet in tabula Dominicali scribuntur ad "Invitatorium" dicendum; et hii quidem chorum regent, quandocunque regendus est, infra quindecim dies continuos per totum annum, quando tabula per septimanas integras discurrit, ita quod qui in prima [Dominica et] ebdomada fuit principalis, in secunda sit secundarius, et vice versa.

XXII. De alternatione chori.[1]

Alternis enim vicibus per septimanas chorus esse debet, una septimana ex parte decani, alia ex parte cantoris. In omnibus tamen duplicibus festis, semper debet esse ex parte decani,[2] si fuerit ibi persona presens qui divinum officium in illis festis exequatur, nisi in tempore Natali, et in tempore Paschæ, et in ebdomada Pentecostes. Tunc enim in illis continuis festis duplicibus singulis diebus chorus mutatur.

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[1] The Canons in choir sit half on one side and half on the other. When the rulers of the choir have intoned a psalm the chant is taken up by the canons on one side, and the next verse is sung by the canons on the other side. The "choir" is said to be on the side which *takes up* the chant after it has been intoned by the rulers. The rules "De alternatione chori" are framed for regulating which side of the choir shall on different days perform this office. In some cathedral and collegiate churches it is still customary to have a tablet, with the word "*chorus*" inscribed on it, hung over the stalls on one side of the chancel. This tablet is changed from one side to the other according to the rules laid down. By the "*choir side*" is meant that which has first to "*take up*" the chants intoned by the rulers of the choir.

[2] D. MS. reads, "ex parte Decani "chorus per totum annum si "fuerit ibi pars presens quæ divi "num," &c.

In the greater double feasts it is left to the discretion of the precentor to appoint whom he will for the ruling of the choir, provided only that they shall always be principal canons, if a sufficient number be present. In other double feasts the principal rulers shall be the "hebdomadary" canons; the secondaries shall be chosen according to the arrangement of the precentor from the second form.

In simple feasts the hebdomadary canons who are entered on the Sunday table to say the "Invitatorium," are bound to rule the choir; and these shall rule the choir, whenever it is to be ruled, for fifteen successive days during the whole year, when the table runs for whole weeks, so that he who on the first Sunday and week was principal, in the second shall be secondary, and vice versâ.

XXII. Of the alternation of the choir.

The choir should be changed alternately and weekly, one week on the "*decani*" side, the other on the "*cantoris*" side. In all double feasts, however, it should always be on the "*decani*" side, if the person whose duty it is to perform the divine office at those festivals be present on that side, except at Christmas-tide, and at Easter-tide, and in Whitsun week. Then, in those continuous double feasts, the choir changes each day.

In quibusdam tamen temporibus anni, non per septimanas sed per dies tabula discurrit, scilicet, a die Dominica[1] ante Natale proxima, quando in Sabbato precedente chorus uterque perficitur,[2] usque ad octabas Epiphaniæ si in Dominica evenerint. Sin autem in aliqua media feria contigerint, tunc usque ad proximam Dominicam diem sequentem, idem [modus] observabitur. Si vero in primo[3] Sabbato ante Natale non fuerit vicissitudo utriusque chori pariter completa, tunc a die Natali usque ad predictum terminum tabula per dies discurret.

Item a Cœna Domini usque ad octabas Paschæ variatur chorus per singulos dies. Rectores tamen ebdomadarii ante diem Paschæ non mutantur; a die autem Paschæ usque ad octabas singulis diebus variantur.

Simile quoque observetur in ebdomada Pentecostes usque ad diem S. Trinitatis.

XXIII. De officio rectorum chori.

In simplicibus festis, principalis rector chori ab initio in vesperis antiphonam super psalmum et psalmum intonat,[4] et differentiam a cantore quærat, et in quo gradu debeat incipi; hoc quæsito exequatur illud juxta cantoris responsionem. Si plures fuerint antiphonæ super psalmos, secundam antiphonam, et quartam, secundarius eodem, et eodem gradu, injungat. Si vero responsorium ad vesperas sit cantandum, tunc principalis rector chori, post intonationem quarti psalmi, responsorium inquirat a cantore, et a quo et[5] a quibus sit cantandum. [Si fuerit a duobus cantandum,][6] tunc principalis rector chori secundario responsorium signi-

[1] D. reads, "die dominica proxi-" ma a Natali Domini quum in " sabbato," &c.

[2] *Perficitur*,—probably meaning that the number of times is even on each side.

[3] D. proximo.

[4] D. reads "et psalmi intonationem," which seems far more likely to be the proper text.

[5] D. vel.

[6] D. omits the words within brackets.

In certain times of the year the table is arranged not by weeks, but by days; namely, from the Sunday next before Christmas, when on the preceding Saturday both choirs shall have completed their turns, till the octave of the Epiphany if it happen on a Sunday. But if it falls on any day in the middle of the week, then the same shall be observed up to the Sunday next following. But if on the first Saturday before Christmas the alternation of either choir be not equally completed, then the table shall run by the day until the aforesaid term.

Also from Maundy Thursday to the octave of Easter the choir alternates day by day. The hebdomadary rulers are not changed before Easter day; from Easter day to its octave they are changed day by day.

The same rule shall be observed in Whitsun week up to Trinity Sunday.

XXIII. Of the office of the rulers of the choir.[1]

In simple feasts the chief ruler of the choir from the beginning in vespers intones the antiphon before the psalm and the psalm itself, and shall inquire its mode from the precentor, and in what grade it should be begun; this being ascertained he shall carry out the instructions of the precentor. If there be more antiphons before the psalms the secondary shall enjoin the second and the fourth in the same way and in the same grade. But if the responsory at vespers be sung, then the principal ruler of the choir, after the intonation of the fourth psalm, shall inquire as to the responsory from the precentor, and by whom it is to be sung. If it have to be sung by two, then the principal ruler of the choir shall signify the responsory to his secondary, and by

[1] Much interesting information bearing on the office of the "Rulers of the Choir," and illustrative of this section of the Consuetudinary, will be found in Rock's "Church of our Fathers," iv., 135–138.

ficet, et a quo sit cantandum ex sua parte. Si vero ab uno sit cantandum, tunc principalis rector ex sua parte cui ipse voluerit illud injungat.

Deinde autem[1] rector ymnum et versiculum et antiphonam super "*Magnificat*" et "memorias," et earum ordinem, a cantore quærat. Hiis omnibus quæsitis, ipsemet ymnum inchoet. Versiculum, si a duobus sit dicendus, per se et per secundarium, a duobus pueris ex duabus partibus chori injungat; sin autem ab uno solo per se tantum. Deinde antiphonam super "*Mag-*
"*nificat*" injunget, et psalmum ipsum intonet. Dum
Fol. 5. dicitur oratio, cui voluerit "*Benedicamus*" injungat; et, si duplex[2] fuerit, secundarius ex sua parte. "Me-
"morias" autem ipsi rectores similiter incipiant. Ultimum vero "*Benedicamus*" secundarius semper ex parte sua injungat; si duplex fuerit, uterque.[3]

Sciendum autem quod ad vesperas, et ad matutinas, et ad missam, chorus regitur tantum.

Ad *completorium* officium principalis rectoris est injungere versiculum, et antiphonam super "*Nunc*
"*dimittis*," cui voluerit.

Ad *matutinas* officium principalis rectoris est in primis invitatorium a cantore quære et cantum psalmi "*Venite*"; deinde cum socio suo incipiat invitatorium et psalmum simul cantent; postea principalis rector quærat ymnum a cantore, et primam antiphonam super psalmum; deinde versiculos suo loco et primam antiphonam super *laudes*. Cætera omnes vero, ut supra notatum est, exequatur.

Ad *primam* officium est principalis rectoris antiphonam super "*Quicunque vult*" injungere, et responsorium "*Jesu Christe.*"

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[1] D. idem.

[2] That is,—to be said by *two*.

[3] D. has "utrumque."

whom it is to be sung on his side. If, however, it have to be sung by one, then the principal ruler for his part may enjoin it on whom he will.

Then the ruler shall inquire from the precentor of the hymn, and versicle, and antiphon before the "*Mag-*
"*nificat,*" and the "commemorations," and their order. All these things being ascertained, he shall himself commence the hymn. The versicle, if it have to be said by two, he shall direct by himself and by his secondary to be so said by two boys from two parts of the choir: but if it have to be said by one only, by himself alone. Then he shall enjoin the antiphon before the "*Magnificat,*" and shall intone the psalm. Whilst the prayer is said he shall enjoin the "*Benedicamus*" on whom he will; and if it be double the secondary shall do the same on his side. The rulers themselves shall commence the "commemorations" in like manner. The last "*Benedicamus*" the second of the two rulers shall give out on his own side; if it be a double (*i.e.*, feast), both shall give it out together.

It is to be noted that the choir is only ruled at vespers, at matins, and at mass.

At *compline* the office of the principal ruler is to enjoin the versicle, and the antiphon before "Nunc
"dimittis," to whom he will.

At *matins* the office of the principal ruler is first of all to ask what is the "Invitatory" from the precentor, and also the chant for the "*Venite,*" and then with his fellow-ruler they shall commence the "Invi-
"tatory" and chant the psalm; afterwards the principal ruler shall ask the hymn from the precentor, and the first antiphon before the psalm; then the versicles each in its place and the first antiphon before *lauds.* He shall fulfil all the rest of the office as is before directed.

At *prime* the office of the principal ruler is to enjoin the antiphon before "*Quicunque vult*" and the responsory "*Jesu Christe.*"

Ad *missam* ejusdem officium est in primis quærere officium a cantore, deinde socio suo illud intimare: postea simul incipiant et psalmum intonent, et "*Gloria* "*Patri*" incipiant. Deinde eodem modo "*Kyrie elei-* "*son*" quæratur, intonetur[1] et incipiatur; deinde "*se-* "*quentia,*" "*offerenda,*" "*sanctus,*" "*agnus,*" et "*com-* "*munio,*" prædicto modo quærantur, intonentur,[2] et incipiantur.

Præterea in profestis diebus per totam ebdomadam ejusdem officium est ad vesperas versiculum et antiphonam super "*Magnificat*" quærere et injungere; et "*Benedicamus*" injungere. Ad completorium ut supra. Ad *matutinas*, invitatorium quærere a cantore, et versiculos et antiphonam super "*Benedictus*" quærere et injungere.[3]

In duplicibus autem festis omnes simul rectores totum invitatorium cantent antequam a choro repetatur. Principalis rector et suus collateralis simul psalmos intonent et ymnos incipiant; et secundarius cum suo collaterali ex sua parte se gerant. Præterea ipsi collaterales versiculos, et "*Benedicamus*" injungant. Ad *primam* collateralis ex parte chori responsorium injungat; ad *missam* vero principalis rector "*Gloria* "*in excelsis*" a cantore quærat, et sacerdoti injungat. Cætera autem omnia sicut in simplicibus festis de duobus deinde[4] est exequantur.

Præterea est sciendum quod si aliquis rector chori in simplicibus festis in tabula scribitur ad cantandum solus, cappam sericam interim non deponat;[5] si autem cum alio cantaverit in habitu illi se conformet. Præterea si ad legendum scribitur in tabula habitum legentium[6] extra chorum assumat.

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[1] D. reads, "intimetur."

[2] D. has, "quæratur, intimetur, "incipiatur."

[3] D. adds, "ad *primam*, respon- "sorium injungere."

[4] D. reads, "ut dictum est."

[5] D. reads, "capam sericam de- "ponat."

[6] D. "legendo."

At *mass* it is the duty of the same first of all to inquire the office from the precentor, and then to intimate it to his fellow-ruler; afterwards they together begin and intone the psalm, and shall commence "*Glo-* "*ria Patri.*" Then in like manner the "*Kyrie eleison*" shall be ascertained, intoned, and commenced; then the "*sequence,*" the "*offertory,*" the "*sanctus,*" the "*agnus,*" the "*communio,*"[1] shall in like manner be ascertained, intoned, and commenced.

Moreover in ordinary days throughout the week the duty of the same ruler is at vespers to ascertain and enjoin the versicle, and antiphon before the "*Magni-* "*ficat*"; and to enjoin "*Benedicamus.*" At compline, as above. At matins to ascertain the "invitatory" from the precentor, and to ask and enjoin the versicles and antiphon before "*Benedictus.*"

On double feasts all the rulers shall together chant the "invitatory" before it is repeated by the choir. The principal ruler, and his fellow-ruler on the same side of the choir, shall together intone the psalms and commence the hymns: and the secondary ruler with his colleagues shall do likewise on their side. Moreover they shall themselves enjoin the verses to be sung by the sides respectively, and the "*Benedicamus.*" At *prime* the collateral ruler shall enjoin the responsory on the "choir-side"; at *mass,* however, the principal ruler shall ask the "*Gloria in excelsis*" from the precentor, and enjoin it on the priest. All the rest is to be carried out as in simple feasts of two [rulers].

Moreover it is to be noted, that if any ruler of the choir is tabled to sing alone on simple feasts, he shall not meanwhile put off his silk cope; but if he have to chant with another he shall conform himself to him as regards his choir-habit. Moreover if he is tabled to read, he shall without the choir assume the habit used by readers.

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[1] *Communio* here means the anthem, or chant, sung during the communion of the faithful.

XXIV. Quod quilibet clericus sub cappa utatur superpelliceo.

Generaliter etiam observari debet quod tam rector chori, quam quilibet alius, sub cappa serica utatur superpellicio.[1] Præterea officio rectoris [chori] est annexum, ne pueri inordinate se gerant in choro, et ne choro exeant nisi licentia, providere.

Tenentur autem pueri interesse vesperis, completorio, primæ horæ diei, et missæ; vigiliis quoque mortuorum quotiescunque fuerint, corpore presente, et in trigintalibus, et in anniversariis. Ad completorium non tenentur esse nisi qui in tabula scribuntur. In Adventu vero et a Septuagesima usque ad Quadragesimam puer ebdomadarius responsorii[2] tenetur interesse tertiæ et sextæ horæ diei ad antiphonas incipiendas et responsoria cantanda, quando de temporali agitur. In Quadragesima vero tenetur idem interesse omnibus horis diei ad hoc[3] idem faciendum.

Fol. 5, *verso.*

XXV. De modo exequendi officium in primis vesperis in prima Dominica Adventus.

Dominica prima in Adventu ad vesperas, pulsato classico, excellentior sacerdos qui presens fuerit, dicta oratione dominica, officium exequatur. Antiphona super psalmos incipiatur in secunda forma a primo clerico illius gradus, qui, dum incipit, ad chorum stet conversus; in fine autem primi versus psalmi ad altare se inclinet. Hoc etiam generaliter per totum annum observetur in conversione et inclinatione.

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[1] In the Statutes of Sarum Cathedral (1319) we have in § xxx., which is headed "De habitu vicariorum," a direction that the surplices worn by the canons and others, should be "plana, et non constricta, "nec opere consutorio curiosius "complicata."

[2] D. responsoriorum.

[3] D. ad hoc sancte faciendum.

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XXIV. That every cleric should use a surplice under his cope.

It is generally to be observed that as well a ruler of the choir, as any other cleric, should under a silken cope use a surplice. It is, moreover, annexed to the office of ruler of the choir to see that the boys do not behave themselves disorderly in choir, or without leave quit the choir.

Boys are bound to be present at vespers, compline, prime, and mass; at the vigils of the dead also as often as they may be, the body being there, and in trigintals, and in anniversaries. At compline only those boys are bound to be present who are tabled for the purpose. In Advent however, and from Septuagesima up to Lent, the boy tabled for the week for the responsory is bound to be present at the "hours" of tierce and sext, to commence the anthems and to sing the responsories, when the office for the season is used. In Lent indeed he is bound to be present at all the day-hours for the same purpose.

XXV. On the manner of executing the office in the first vespers on the first Sunday in Advent.

On the first Sunday in Advent at vespers, the bell having been sounded, the priest highest in rank who may be present, after saying the Lord's Prayer, shall execute the office. The antiphon before the psalms shall be commenced in the second form by the first cleric of that grade, who whilst he begins shall stand turned towards the altar; in the end of the first verse of the psalm he shall bow to the altar. This custom in turning to the altar and bowing to it is to be observed generally throughout the year.

A cujuscunque gradus clerico antiphona incipiatur, secunda autem a suo pari ex opposito incipiatur:[1] cæteræ [vero] sequentes per ordinem hinc inde discurrant. Hic ordo observetur in omnibus sabbatis per totum annum super hiis antiphonis incipiendis.

Post tertium vero psalmum, tres pueri, accepta licentia a rectoribus, egrediantur ut se induant; duo ad deferendos cereos, tertius ad thuribulum. Sacerdos vero, in capitulo dicendo, nec stallum nec habitum mutet, sed dicendo ad altare se vertat, et hoc semper observetur.

Ad has vesperas duo clerici de superiori gradu cantent in cappis sericis responsorium ad gradum: eodem modo cantetur responsorium ad vesperas in sabbatis ante passionem, et ante Dominicam Palmarum.[2] In cæteris autem sabbatis per totum annum, quando de temporali agitur, et responsorium cantatur a duobus de secunda forma, in cappis sericis cantetur.

In penultimo versu ymni, exeat sacerdos ad cappam sericam assumendam. Dicto vero ymno unus puer ex parte chori dicat versiculum, loco nec habitu mutato, ad altare conversus. Idem modus servetur a quolibet puero quandocunque solus dicit versiculum, vel "*Benedicamus.*"

Interim autem introeant ceropherarii, et, acceptis candelabris, veniant obviam sacerdoti ad gradum presbyterii. Deinde sacerdos benedicendo ponat thus in thuribulum, et procedat ad altare, et facta genuflexione ante altare, incenset altare primo in medio, deinde in dextra parte,[3] post in sinistra; et exinde

[1] D. reads, "antiphona incipiatur, "a suo pari ex opposito altera in-"cipiatur."

[2] D. et dominica palmarum.

[3] In *dextra parte*,—it must be borne in mind that here, and in other places, the *right* side means what we call the *Epistle* side, or the *south* side of the altar. In like manner the *left* side is the north, or what we call the *Gospel* side. Such was the use up to the end of the fifteenth century, taking it to be the right hand and the left of the officiating priest. In the year 1485 the Roman pontifical laid it down as a rule, that the right hand and the left were to be taken from the crucifix upon the altar, which of course reversed the old arrangement. See Maskell's "Ancient "Liturgy" (1836), p. 29, *note.*

Of whatever grade the cleric shall be by whom the antiphon shall be commenced, the second shall be begun by his equal on the other side; the rest that follow in their order shall run on this side and that alternately. This order shall be observed in all weeks throughout the year, as regards commencing these antiphons.

After the third psalm, three boys, leave having been obtained from the rulers, shall go out of the choir to vest themselves; two to carry the tapers, the third to carry the thurible. The priest in saying the chapter shall change neither stall nor choir-habit, but in saying it shall turn to the altar, and this is always to be observed.

At these vespers two clerics of the higher grade shall sing the responsory at the step, vested in silken copes: in the same manner shall be sung the responsory at vespers on the Saturdays before Passion Sunday and before Palm Sunday. In all other Saturdays throughout the year, when the office of the season is used, and the responsory is sung by two of the second form, it shall be so chanted in silken copes.

In the last verse but one of the hymn, the priest shall go out to put on a silken cope. The hymn having been said, one boy on the choir-side shall say the versicle, turned to the altar, changing neither his place nor his habit. The same use is followed by any boy who says the versicle alone, or "*Benedicamus.*"

Meanwhile the taper-bearers shall enter, and, having taken their candlesticks, come to meet the priest at the step of the presbytery. Then the priest shall bless and put incense into the thurible and proceed to the altar; and having made genuflexion before the altar, shall incense the altar, first in the middle, then on the

imaginem beatæ Virginis, postea arcam in qua continentur reliquiæ: deinde thurificando altare circueat.[1] Hoc peracto, [sacerdos] ad extremum gradum ante altare ad altare se inclinet; et, precedentibus cerofe-rariis et thuribulo, in stallo huic officio deputato se recipiat.

XXVI. De chori thurificatione.

Deinde puer ipsum sacerdotem ibidem incenset, postea rectores chori, [incipiens a principali; deinde superiorem gradum ex parte decani,][2] incipiens ab ipso decano; postea superiorem gradum ex parte cantoris eodem ordine; exinde secundas formas, et primas, simili ordine, ita ut puer ipse singulis incensatis[3] illis inclinet. Hæc autem fiant dum antiphona super "*Magnificat*" incipitur, et psalmus psallitur. Antiphona vero in superiori gradu incipiatur; et hoc generale est per totum annum, quod quælibet antiphona super "*Magnificat*," et "*Nunc dimittis*," et "*Benedictus*," in superiori gradu semper incipiatur.

Dum vero antiphona canitur post "*Magnificat*," sacerdos ad gradum accedat, et puer ebdomadarius lectionis deferat ei libellum in superpelliceo, cerofe-rariis eidem sacerdoti assistentibus. Finita oratione, puer quidam dicat "*Benedicamus Domino*;" secundum "*Benedicamus*" post "memorias" dicat alius puer ex opposito eodem modo.

XXVII. De completorio sequente.

Ad completorium antiphonam super psalmum[4] incipiat primus de secunda forma; psalmum intonet ali-
Fol. 6. quis de superiori gradu. Quidam puer dicat versiculum;

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[1] D. circumeat.

[2] D. omits the words within brackets.

[3] D. singulas incensando.

[4] D. psalmos.

right side, afterwards on the left; and then the image of the blessed Virgin; afterwards the chest in which are contained the relics: then in incensing he shall go right round the altar. This completed, the priest, at the lowest step before the altar, shall bow to the altar; and, the taper-bearers and thurible preceding him, shall betake himself to the stall set apart for this office.

XXVI. Of the incensing of the choir.

Then the boy shall there incense the priest himself, and afterwards the rulers of the choir, beginning from the principal one; then the higher grade of clerics on the "*decani*" side, beginning with the dean himself; then the higher grade on the "*cantoris*" side in like order; next the second and first forms in like order, so that the boy himself shall bow to each of them when so incensed. This is to be done whilst the antiphon before the "*Magnificat*" is begun, and the psalm sung. The antiphon shall be commenced in the higher grade, and this shall be observed generally throughout the year, that any antiphon before "*Magnificat,*" and "*Nunc dimittis,*" and "*Benedictus,*" shall always be commenced in the higher grade.

Whilst the antiphon is being sung after "*Magnificat,*" the priest shall go to the step, and the "hebdomadary" boy shall, in a surplice, bring to him a book of lections, the taper-bearers standing by the same priest. The prayer being finished, one of the boys shall say "*Benedicamus Domino;*" the second "*Benedicamus*" after the "commemorations" another boy shall say, from the opposite side, in the same manner.

XXVII. Of compline that follows.

At compline the first of the second form shall begin the antiphon before the psalm; one of superior grade shall intone the psalm. One of the boys shall say the

et hæc omnia fiant juxta dispositionem[1] rectoris ebdomadarii.

XXVIII. De matutinis[2] ejusdem Dominicæ.

Eodem die ad matutinas, *primam* antiphonam super psalmum incipiat primus de prima forma: *secunda* vero antiphona a suo pari ex opposito incipiatur: *tertia* vero a tertio sibi opposito incipiatur; *quarta* a sub-diacono vel aliquo alio inferiore in secunda forma; *quinta* a diacono in secunda forma; *sexta* in superiori gradu a quovis pro voluntate ipsius rectoris; *septima* ab alio ejusdem gradus clerico; eodem modo *octava* et *nona* per ordinem.

Singuli versiculi ad matutinas a singulis pueris hinc inde dicantur.

Post inchoationem tertiæ antiphonæ, puer quidam librum ad locum legendi in habitu legentium deferat, qui et ipse primam lectionem legat, habitu non mutato. Secunda et tertia similiter a duobus pueris hinc inde legantur. Quarta a subdiacono de secunda forma, vel inferiori clerico. Quinta a diacono de secunda forma. Sexta a quovis in superiori gradu. Septima a diacono superioris gradus. Octava, et nona, a diacono vel presbytero de superiori gradu.

Primum responsorium tres pueri in superpelliceis ad gradum incipiant. Solus autem ebdomadarius primum versum; secundus, secundum; tertius, tertium; singuli per se cantent. Deinde tres "*Gloria Patri*" simul cantent, et similiter responsorium re-incipiant. Cetera responsoria a singulis clericis juxta ordinem lectorum cantentur, loco nec habitu mutato, ita ut ex eadem parte chori in eodem gradu singulæ lectiones cum suis responsoriis dicantur.

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[1] D. adds "ipsius."

[2] D. Ad matutinas.

versicle, and all then shall be done according to the arrangement of the "hebdomadary" rules.

XXVIII. Of the matins of the same Sunday.

On the same day at matins the first of the first form shall begin the *first* antiphon before the psalm; the *second* antiphon shall be begun by his fellow on the opposite side; the *third* shall be begun by a third opposite to him; the *fourth* by a sub-deacon or some other of lower grade in the second form; the *fifth* by a deacon in the second form; the *sixth* in a superior grade by some one at the discretion of the ruler of the choir himself; the *seventh* by some other cleric of the same grade; in like manner the *eighth* and *ninth* in order.

The separate versicles at matins shall be said by separate boys alternately.

After the beginning of the third antiphon, a certain boy shall bring the book to the place of reading in the habit of readers, who also himself shall read the first lection, his habit being unchanged. The second and third shall be read in like manner by two boys from opposite sides of the choir. The fourth by a sub-deacon of the second form, or an inferior cleric. The fifth by a deacon of the second form. The sixth by some one in the superior grade. The seventh by a deacon of superior grade. The eighth and ninth by a deacon or priest of the superior grade.

Let three boys in surplices begin the first responsory at the step. The hebdomadary boy alone shall sing the first verse; the second the second; the third the third; each shall sing singly. Then the three shall sing "*Gloria Patri*" together, and in like manner re-commence the responsory. The other responses to be chanted by the several clerics according to the order of readers, neither place nor vestment being changed, so that from the same part of the choir in the same grade the several lections with their own responses shall be said.

In *laudibus* prima antiphona incipiatur ab aliquo in secunda forma juxta voluntatem ipsius regentis chorum. Secunda autem a suo pari ex opposito in eadem forma; ceteræ eodem modo per ordinem in eadem forma; versiculos ante laudes[1] sacerdos dicat. Cetera omnia ut ad primas vesperas prænotatum est sunt exequenda.

Eadem die Dominica ad *primam* antiphona super psalmum[2] incipiatur a primo clerico in secunda forma. Antiphona super "*Quicunque vult*" ab aliquo in superiori gradu incipiatur, sicut fit in omni festo per annum quando chorus regitur. Hac die, et omni die per annum, præterquam in festis duplicibus, responsorium "*Jesu Christe*" dicatur a quodam puero ex parte chori pro voluntate ipsius rectoris, loco nec habitu mutato. In festis vero duplicibus idem responsorium dicatur a quovis in secunda forma, et ab eodem dicatur versus.[3] Deinde in choro dicantur preces cum oratione [dominica] usque "*Preciosa est,*" post versiculum "*Qui replet in bonis desiderium.*"

XXIX. Quæ personæ dicant "*Confiteor.*"[4]

Episcopus si adsit, vel excellentior canonicus sacerdos dicat "*Confiteor,*" tam ad *primam* quam ad *completorium,* per totum annum, quando dicitur "*Confiteor.*" Finita oratione in choro cum "*Dominus vobiscum*" et "*Benedicamus Domino,*" eant clerici processionaliter in capitulum.

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[1] D. has "versiculum ante lec-" tionem." There can be little doubt as to this reading being the correct reading, as there were no versicles before "Lauds"; but there is a versicle before each lesson, which versicle, being a blessing, had not to be said by the next in turn, unless he were a priest.

[2] D. psalmos.

[3] D. adds "et versiculus."

[4] D. Quæ persona dicat "Confiteor" in choro.

In *lauds* let the first antiphon be begun by some one in the second form, as the ruler of the choir wills. The second by his fellow opposite in the same form; the rest in like manner in order in the same form; a priest shall say the versicles before the lauds. Let all the rest be carried out as noted above at first vespers.

In the same Sunday at *prime* let the antiphon before the psalms be begun by the first clerk in the second form. Let the antiphon before "*Quicunque vult*" be begun by some one in the superior grade, as is usual in every feast throughout the year when the choir is ruled. On this day, and on every day throughout the year, except in double feasts, let the responsory "*Jesu Christe*" be said by some boy on the choir side, as the ruler shall please, neither place nor vestment being changed. But in double feasts, let the responsory be said by some one in the second form, and by the same let the verse be said. Then in choir let the prayers be said with the Lord's Prayer up to "*Preciosa est,*" after the verse "*Qui replet in bonis desiderium.*"

XXIX. What persons shall say "*Confiteor.*"

The bishop if he be present, or the priest-canon of greatest dignity, shall say "*Confiteor,*"[1] as well at prime as at compline when "*Confiteor*" is said. Prayer being ended in choir with "*Dominus vobiscum*" and "*Benedicamus,*" the clerics shall go in procession to the chapter.

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[1] By the "*Confiteor*" is meant the short confession which is said at mass, prime, and compline.

XXX. De ordinatione clericorum in capitulo.[1]

Sedent autem in capitulo clerici hoc ordine. Proximus episcopo a dextris sedet decanus, dehinc cancellarius, deinde archidiac. Dorset.; dehinc archidiac. Wiltes, deinde subdecanus: a sinistris autem cantor, thesaurarius, archidiac. Berkes, alius archidiac. Wiltes, succentor. Proximi autem ipsis personis sedent canonici-presbyteri, deinde canonici-diaconi, subdiaconi hinc inde. Deinde vicarii-presbyteri, postea ceteri de superiori gradu vicarii; deinde canonici de secunda forma, deinde diaconi, deinde subdiaconi, et minorum ordinum clerici, de eadem forma. Pueri vero, sive fuerint canonici sive non, stent ante alios in area ex utraque parte pulpiti[2] suo ordine dispositi.

Fol. 6, *verso.*

Inprimis puer quidam legat lectionem de martyrologio, sine "*Jube Domne* [*benedicere*]," et sine "*Tu* "*autem Domine*," in superpelliceo. Finita lectione, obitus, si qui fuerint, pronuntiet: sacerdos vero stans post lectorem, si qui pronuncientur obitus, respondeat "*Animæ eorum et animæ omnium fidelium per Dei* "*misericordiam requiescant in pace.*" Deinde dicat "*Preciosa in conspectu Domini*, &c.," et cætera quæ ad illam horam pertinent. Quibus finitis, puer lector aliam lectionem cum "*Jube Domne*"[3] incipiat, et eandem cum "*Tu autem Domine*," &c. finiat. Sacerdos

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[1] This "arrangement" of the clerics in the chapter house refers only to the custom of going thither in procession daily at the end of prime-song to hear the *chapter*, or a lection out of some pious writer read. Other matters were settled at the same time, such as naming the rulers of the choir, the readers of the lessons, the celebrant at high mass, and many of similar character. A full account will be found of the proceedings at this daily assembling of the various "ministers" of the cathedral, in Rock's "Church of our Fathers," iv. 127.

[2] *Pulpitum*, — here this word means the "ambo," or desk from which the lessons were read. See above, p. 10.

[3] *Aliam lectionem*, &c., that is, the other lesson with "*Jube Domne*"; namely, the little chapter at the end of Prime, which was not taken from the Martyrology.

XXX. Of the arrangement of the clerics in the chapter.[1]

The clerics sit in the chapter in this order: next to the bishop on the right hand sits the dean, then the chancellor, then the archdeacon of Dorset, then the archdeacon of Wilts, then the sub-dean; on the left hand the precentor, the treasurer, the archdeacon of Berkshire, the other archdeacon of Wilts, the succentor. Next to these persons sit the canon-priests, then the canon-deacons, and then the sub-deacons partly on either side. Then the priest-vicars, afterwards the rest of the vicars of a superior grade; then the canons of the second form, then the deacons, the sub-deacons, and clerks in minor orders of the same form. Let the boys, however, whether they be on the foundation or not, stand before others in the area on either side of the pulpit arranged in their order.

In the first place let a boy read the lesson from the martyrology, without "*Jube Domne*" and without "*Tu* "*autem Domine,*" in a surplice. The lesson finished, let him declare any obits, if such there be; the priest, standing behind the reader, if any obits be declared, shall reply, "*Animæ eorum et animæ omnium fidelium* "*per Dei misericordiam requiescant in pace.*" Then let him say "*Preciosa in conspectu Domini,* &c.," and the rest which belongs to that "hour;" which finished, let the boy-reader begin the other lesson with "*Jube Domne,*" and finish the same with "*Tu autem* "*Domine.*" Let the priest having given the benediction

[1] This section is printed "in extenso" in Maskell's "Monumenta Ritualia" (1836), I. cxlvii.

autem, facta benedictione ad lectionem, in loco suo se recipiat. Puer vero finita lectione a pulpito discedat[1] et tabulam legat.

XXXI. De tabulæ dominicalis dispositione.

Tabula ita disponi debet: in primis scribi debent rectores chori, canonici scilicet secundum ordinem quo scripti sunt in matricula ecclesiæ, bini et bini per quindecim dies; ad lectiones legendas et responsoria cantanda, scribantur clerici in tabula pro dispositione ipsius cantoris. Deinde scribatur puer lecturus in capitulo per ebdomadam; deinde qui candelabra, quis thuribulum, quis aquam, quis acolytus ad missam, qui duo pueri ad gradale, qui duo de superiori gradu ad "*Alleluia*"; ita tamen quod pueri minores scribantur ad candelabra et ad aquam, majores ad legendas lectiones[2] in capitulo, et ad thuribulum, et ad acolytum. Ad missam vero cantandam, et ad epistolam, et ad evangelium legendum, scribi debent canonici tantum, eo ordine quo scribantur in matricula, ad illa officia exequenda. Et hæc tabulæ dispositio locum in omnibus Dominicis diebus [simplicibus] per annum habeat extra octabas.[3]

XXXII. De tabula in Dominica Palmarum.

In Dominica tamen Palmarum quædam prædictis adjiciuntur; scilicet, qui duo de secunda forma deferant reliquias ad processionem; qui tres de eadem forma ad "*En Rex venit;*" qui septem pueri ad "*Gloria, laus;*" qui tres sacerdotes ad "*Unus autem,*" scribantur.

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[1] D. descendat.
[2] D. ad legendum in capitulo.
[3] D. omits "extra octabas."

at the reading, retire to his own place. Let the boy when the lesson is finished leave the pulpit, and read the table.

XXXI. On the arrangement of the table for Sundays.

The table ought to be thus arranged; first of all should be entered the rulers of the choir, the canons, to wit, according to the order in which they are entered on the roll of the church, two and two for fifteen days; for reading the lessons and singing the responses, let the clerks be entered on the table at the arrangement of the precentor himself. Then let the boy be entered who is to read in the chapter for the week; then who shall carry the tapers, who the thurible, who the water; who shall be acolyte at mass; which two boys are appointed for the gradual, which two of the upper grade for the "*Alleluia*"; so, however, that the junior boys shall be entered for the tapers, and the water, the seniors for reading lessons in the chapter, and also for the thurible, and as acolytes. To sing the mass, however, and to read the epistle, and the gospel, canons only ought to be entered, in that order in which they are entered on the roll, for fulfilling those offices. And let this arrangement of the table have place on all "simple" Sundays throughout the year which do not fall within octaves.

XXXII. Of the table on Palm Sunday.

On Palm Sunday certain additions are made to the above-mentioned directions, to wit, which two of the second form shall carry the relics for the procession; which three of the same form shall be entered for "*En Rex venit;*" which seven boys for "*Gloria, laus;*" and which three priests for "*Unus autem.*"

XXXIII. De tabula feriali.

Secunda feria hoc modo in tabula disponitur; inprimis scribitur puer ebdomadarius ad primam lectionem legendam; hic idem tenetur subministrare sacerdoti librum deferendo ad matutinas, et vesperas[1] ad collectas dicendas. Ad secundam lectionem aliquis in prima parte secundæ formæ ex opposito; ad tertiam lectionem aliquis de superiori gradu in primo capite. Ad primum responsorium cantandum scribatur puer ebdomadarius: dicuntur autem pueri ebdomadarii ad legendum et cantandum per ebdomadam illi qui ad primam lectionem, et ad primum responsorium, scribuntur in tabula dominicali. Ad secundum responsorium, et ad tertium, cantandum, scribantur clerici juxta ordinem lectorum. Et hoc observatur qualibet feria per annum, et quolibet festo trium lectionum sine regimine chori, nisi in propriis vigiliis, et in quatuor temporibus, et in rogationibus, quando ad matutinas legitur evangelii expositio.[2] Tunc enim duo clerici de secunda forma scribuntur ad primam lectionem, et ad primum responsorium.

XXXIV. Adjectio ad tabulam ferialem de collatione.

In Quadragesima quoque singulis feriis scribuntur clerici ad legendam collationem, ita quod fiat inceptio ab excellentiori ex parte chori, et legatur in superiori gradu per quatuor ebdomadas. Deinceps in secunda forma, ita tamen quod in quarta feria[3] ante Pascha
Fol. 7. in prima forma legatur. In Annunciatione Dominica tamen, quando infra Passionem celebratur, in superiori gradu legatur. Sciendum autem quod pueri ebdoma-

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[1] D. et ad collectas.
[2] D. evangelium ex expositione.
[3] D. quatuor feriis.

XXXIII. Of the table for week-days.

On the second week-day it is thus arranged on the table: first of all is entered the hebdomadary boy to read the first lesson, and he is also bound to minister to the priest by holding the book at matins and vespers for saying the collects. For the second lesson some one in the first part of the second form opposite to him; at the third lesson some one of superior grade in the first chapter. For singing the first responsory let the hebdomadary boy be entered: those are called hebdomadary boys for reading and singing through the week who are entered for the first lesson, and for the first responsory in the Sunday table. For singing the second, and the third, responsory, the clerks are entered after the order of readers. And this is observed on each week-day throughout the year, and on each feast of three lections without the ruling of the choir, except in the proper vigils, and in Ember-tide, and on Rogation days, when the exposition of the gospel is read at matins. Then two clerks of the second form are entered for the first lesson, and for the first responsory.

XXXIV. Addition to the week-day table respecting the daily reading.

In Lent also on each day the clerks are entered for the daily reading, so that a beginning be made by the highest in rank on the choir side, and that it be read in the superior grade for four weeks. Thenceforward in the second form, so, however, that on the fourth day before Easter it be read in the first form. In the feast of the Annunciation, when it is celebrated within Passion-tide, let it be read in the superior grade. It

darii semper debent esse ex parte principali chori; eorum vero qui ad candelabra sunt, unus ex una parte chori, alter ex opposito; reliqui tres sunt in dispositione tabulam componentis.

XXXV. De tabula Natalis Domini.

In die Natalis Domini tabulæ talis erit dispositio: inprimis scribantur rectores chori, deinde scribantur lectores et cantores, ad lectiones legendas vel ad responsoria cantanda, pro discretione tabulam componentium,[1] ita ut lectiones pro dignitate personarum ita gradatim ascendant, ut semper excellentior extremam legat. Simili quoque modo cantores responsoriorum ordinentur, scilicet ut eorum quoque fiat ascensus ut [tres] excellentiores, qui non legerint, ultimum responsorium cantent; ita etiam ut *primam* et *secundam* lectionem duo canonici de secunda forma legant, *tertiam* canonicus de superiori gradu; *primum* et *secundum* responsorium a duobus de secunda forma, *tertium* a tribus de secunda forma cantetur, *sextum* a tribus de superiori gradu.

Ad primam missam scribantur rectores chori de superiori gradu duo, et de secunda forma duo; ad "*Kyrie eleison*" tres; ad laudes super "*Gloria in excelsis Deo*" duo; ad gradale tres de secunda forma; ad "*Alleluia*" tres de superiori gradu.

[Ad secundam missam duo rectores tantum de secunda forma scribantur; ad gradale duo pueri; ad "Alleluia" de superiori gradu;[2]] deinde quis puer in capitulo cujus officium est deferre librum ad legendas lectiones ad matutinas, et dicendas collectas. Pueri vero notati in tabula dominicali ad candelabra, et ad thuribulum, et ad aquam, et ad acolytum, per totam ebdomadam

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[1] D., componentis.

[2] D. omits the words within brackets.

is to be known, however, that the "hebdomadary" boys should always be on the principal part of the choir; of those who bear the tapers, one on one part of the choir, another on the opposite side; the other three are at the disposition of the drawer up of the table.

XXXV. Of the table for Christmas Day.

The arrangement of the table on Christmas Day shall be as follows:—first of all shall be entered the rulers of the choir, then the readers and chanters, for reading the lessons or chanting the responsories, at the discretion of the drawer up of the table, so, however, that the lessons according to the dignity of the persons ascend by degrees, and that the highest in dignity always reads the last lesson. In a like manner shall the chanters of the responsories be ordered, to wit, that of them also there shall be a gradation, so that the three highest in dignity, who have not read, shall chant the last; so also that two canons of the second form shall read the *first* and *second* lesson, and a canon of the higher grade the *third:* the *first* and *second* responsory shall be chanted by two of the second form, the *third* by three of the second form, the *sixth* by three of the higher grade.

There shall be entered as rulers of the choir, for the first mass, two of the higher grade, and two of the second form; at "*Kyrie eleison*" three; at lauds for "*Gloria*" "*in excelsis Deo*" two; at the gradual three from the second form; at "*Alleluia*" three of the higher grade.

At the second mass two rulers only from the second form shall be entered; for the gradual, two boys; at "*Alleluia,*" of the higher grade; then the boy whose office it is in chapter to carry the book for reading the lections at matins, and saying the collects. The boys named in the Sunday table for the tapers, and the thurible, and the water, and for the acolyte, shall execute

juxta illam tabulam sua exequantur officia. Ad gradale tres de secunda forma; ad "*Allelulia*" tres excellentiores de superiori gradu. Ad evangelium canonicus secundum ordinem matriculæ, et numerum dierum communis tabulæ. Et ad epistolam, alius canonicus eodem modo et ordine.

XXXVI. De tabula communi.

Sciendum autem quod quamdiu tabula communiter discurrit, singulis diebus immutantur rectores. Ab inceptione enim communis tabulæ in omni simplici festo scribuntur duo rectores de secunda forma per ordinem, facta inceptione a principali capite formarum. In omni vero duplici festo duo principales rectores scribuntur pro voluntate ipsius cantoris; secundarii vero secundum predictum ordinem. Singulis etiam diebus dum tabula communiter[1] discurrit, mutantur, puer in capitulo, Missa, Evangelium, Epistola, ita scilicet quod[3] lector in capitulo mutetur a die Natalis, quando in Dominica evenerit, usque ad Circumcisionem, vel usque ad primam[4] Dominicam subsequentem: deinde sequatur tabulam dominicalem. Ad missam in festis duplicibus nullus scribetur; in ceteris vero diebus pro ordine matriculæ scribuntur[2] presbyteri; ad evangelium, et ad epistolam, scribuntur[2] canonici, tam in festis quam in pro-festis diebus singulis, eo ordine quo scribuntur in matricula. Sciendum autem quod si ordo presbyterorum, diaconorum, subdiaconorum, quo scribuntur in matricula, non possit extendi usque ad secundam vel tertiam feriam, tunc proxima Dominica precedente fiat tabula ebdomadaria. Si vero ultra tertiam feriam extendi possit, tunc proxima dominica sequenti fiat tabula ebdomadaria. Eadem regula ser-

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[1] D. communis.

[2] D. scribantur.

[3] D. reads "*et*" which seems clearly a mistake for "*ut*."

[4] D. proximam.

their offices throughout the week according to the table. At the gradual, three of the second form; at "*Alleluia,*" three of the higher grade of greatest rank. At the gospel a canon according to his order on the "roll," and the number of days of the common table. And at the epistle, another canon in the same manner and order.

XXXVI. Of the common table.

It is to be known, that, as long as the common table is followed, the rulers are changed every day. From the commencement of the common table in every simple feast are entered two rulers of the second form in order, a commencement being made from the principal head of the forms. In every double feast however two principal rulers are entered at the discretion of the precentor himself; the secondary rulers however according to the aforesaid order. On each day also whilst the common table is followed, there are changed, the boy in chapter, the Mass, the Gospel, the Epistle, so that the reader in chapter shall be changed from Christmas Day, when it happens on Sunday, till the Circumcision, or till the first Sunday following: then let it follow the Sunday table. For mass in double feasts no one shall be entered; in all other days the priests are entered according to their order in the roll; for the Gospel and the Epistle are entered canons, as well on festivals as on ferial days, in that order in which they are entered on the roll. It is to be understood however, that if the order of priests, deacons, and subdeacons, in which they are entered on the roll, cannot be extended as far as the second or third day, then on the Sunday immediately preceding shall be made a weekly table. If however it can be extended beyond the third day then on the Sunday immediately following shall be made a weekly table. The same rule shall be observed respecting the order of the

vetur de ordine singulorum officiorum, ita ut in
Fol. 7, *verso.* mediis feriis vacantibus ad predicta officia exequenda, scribantur clerici pro voluntate componentis tabulam. Incipienda est autem hæc tabula communis de missa, et evangelio, et epistola, die Dominica ante diem Natalem, nisi quando dies Natalis die Dominicali[1] contingit. Tunc enim ipsa die Natali sumit initium.

Secunda vero tabula communis de eisdem incipit die Dominica Palmarum, durans per ordinem presbyterorum usque ad ultimum; per ordinem vero reliquorum non nisi ad octabas Paschæ, sive ibi terminetur,[2] sive non.

Tertia tabula communis de eisdem incipit proxima Dominica ante Ascensionem, durans per illam ebdomadam tantum, quæ iterum die Pentecostes incipietur, sumpto initio ab illo in quem proximo terminata est, durans usque ad festum Sanctæ Trinitatis vel ulterius, quantum ad presbyteros, sicut predistinctum[3] est in tabula Paschæ.

Transcursa[4] vero tabula communi, revertitur ad solitum cursum tabulæ ebdomadariæ, sumpto ipsius initio ubi ante Natale terminata est.

Hujus tabulæ communis dispositio locum habet in omni tabula communi per annum.

XXXVII. Adaptatio tabulæ Natalis in aliis festis duplicibus.

Sciendum autem quod Natalis tabulæ dispositio habet locum in omni duplici festo per annum novem lectionum; exceptis hiis, festo S. Michaelis, Omnium Sanctorum, et S. Andreæ. In festis[5] enim S. Michaelis, et S. Andreæ, prima lectio solet esse in prima forma, secunda et tertia lectio in secunda forma; deinde omnes

[1] D. die dominica contigerit.
[2] D. sive interminetur sive non.
[3] D. predictum.
[4] D. transcussa.
[5] D. festo.

several offices, so that for performing them on vacant days in the middle of the week, shall be entered clerics at the discretion of the drawer up of the table. This common table respecting Mass, and the Gospel, and the Epistle is to be commenced on Sunday before Christmas Day, except when Christmas Day falls on a Sunday. In that case it takes its commencement on Christmas Day.

The second common table respecting the same commences on Palm Sunday, lasting through the order of the priests until the last; through the order of the rest, however, only till the octaves of Easter, whether it be there terminated or not.

The third common table concerning the same commences on Sunday next before the Ascension, lasting only for that week, which shall be again commenced on Whitsunday, taking its commencement from the day next to that on which it ended, lasting till the feast of the Holy Trinity or longer, as regards the priests, as is before made clear in the table of Easter.

The common table having been carried out, a return is made to the ordinary course of the weekly table, its beginning being taken from where it ended before Christmas.

This arrangement of the common table holds good in every common table throughout the year.

XXXVII. Adaptation of the table of Christmas in other double feasts.

It is to be understood that the arrangement of the Christmas table holds good in every double feast of nine lections throughout the year; except these, the feast of St. Michael, of All Saints, and of St. Andrew. In the feasts of St. Michael and of St. Andrew, the first lesson is accustomed to be in the first form; the second and third lesson in the second form; and then all the lessons

lectiones in superiori gradu, servato ordine ascensus supra notato.[1] Primum et secundum responsorium in prima forma, tertium in secunda forma, quartum in superiori gradu, et ita deinceps; hoc observato, quod omnia responsoria dupliciter cantentur, præter nonum, quod a tribus de superiori gradu cantetur.

XXXVIII. De tabula in die Omnium Sanctorum.

In festo vero Omnium Sanctorum hoc modo tabula disponitur, ut excellentior persona primam legat lectionem; et ita fiat descensus sicut ascensus in aliis festis duplicibus, ita quod quidam puer octavam lectionem legat, nonam sacerdos. Primum responsorium a duobus excellentioribus cantetur, et ita fiat[2] descensus modo lectorum ordine ipsorum cantorum non numero mutato, ita quod[3] quinque pueri octavum responsorium cantent.

XXXIX. De tabula die Paschæ.

Die Paschæ tabula talis erit: primo scribantur rectores chori, omnes de superiori gradu. Ad primam lectionem scribatur aliquis de excellentioribus personis diaconus, et ita fiat assensus ut excellentior persona tertiam legat. Ad primum responsorium cantandum scribantur duo canonici, et ita fiat ascensus, ut tertium responsorium a tribus excellentioribus, qui non legerint, cantetur. Cetera omnia tabulam Natalis Domini[4] imitentur.

Præterea in hac adjicitur quod duo[5] diaconi de secunda forma deferant ad processionem ad vesperas oleum et chrisma. Secunda et tertia et quarta die

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[1] D. reads, "servatur ordine ascensus supra notato."

[2] D. et *sic* fiat.

[3] D. ita *ut* quinque.

[4] D. cetera omnia Natale Domini imitentur.

[5] D. reads, "Præterea scribatur in tabula qui duo diaconi," &c.

in the higher grade, the order of gradation above noted being observed. The first and second responsory is in the first form, the third in the second form, the fourth in the higher grade, and so thenceforward; this being observed, that all the responsories are chanted by two, except the ninth, which is to be chanted by three of the higher grade.

XXXVIII. Of the table on All Saints Day.

In the feast of All Saints the table is arranged in this way, namely that the more dignified person should read the first lesson; and there shall be made a descent, as an ascent, in other double feasts, so that a certain boy shall read the eighth, a priest the ninth lesson. The first responsory shall be chanted by two of the more dignified, and there shall be a descent, in the manner of the readers, in the order of the chanters, their number not being changed, so that five boys chant the eighth responsory.

XXXIX. Of the table on Easter Day.

On Easter Day the table shall be as follows; first of all, let there be entered the rulers of the choir, all of them of the superior grade. For the first lesson, let there be entered a deacon from the most dignified persons, and so let there be an ascent that one of the more dignified read the third lesson. To chant the first responsory let there be entered two canons, and so let there be made an ascent, that the third responsory should be chanted by three of the more dignified, who have not read a lesson. All other arrangements follow the table of Christmas.

Moreover in this table it is added, that two deacons of the second form carry, at the procession at vespers, the oil and chrism. On the second, third, and fourth

Paschæ duo diaconi[1] de superiori gradu primam et secundam lectionem legant, tertiam aliquis precellens persona,[2] ita ut in ipsa [tertia] lectione legenda fiat descensus personarum juxta numerum feriarum. Similis quoque ordo servetur in responsoriis cantandis per easdem ferias.

XL. De adaptatione ejusdem tabulæ.

Fol. 8. Hæc itaque tabula diei Paschæ locum habet in omnibus festis duplicibus trium lectionum præter processionem ad vesperas; excepto quod in tabula diei Ascensionis scribuntur duo ad deferendas[3] reliquias ad processionem, exceptis octavo die Paschæ, et Inventione Sanctæ Crucis: octavo enim die Paschæ tertiam lectionem[4] legat simplex canonicus diaconus ex parte chori, et ita fiat ascensus ut ultimam legat excellentior persona ex parte chori. Cetera omnia ut supra in tabula die Paschæ, ita tamen quod hac die Paschæ fit tabula ebdomadaria, de lectore in capitulo, de principalibus rectoribus chori, de evangelio, et epistola.

XLI. De tabula dominicali a Pascha usque ad Pentecosten.

In ceteris autem diebus Dominicis usque ad Pentecosten hoc modo fiat tabula. Ad primam lectionem legendam, et ad primum responsorium, scribantur duo diaconi de secunda forma. Ad secundam et tertiam lectionem, et ad secundum et tertium responsorium, scribantur de superiori gradu clerici pro voluntate componentis tabulam; ita tamen quod tertium responsorium a duobus cantetur. Cetera fiant sicut in tabula octabarum Paschæ, nisi quod in hiis Dominicis, ad cantandum "*Alleluia*," scribantur pueri ebdomadarii.

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[1] D. canonici.

[2] D. tertiam autem excellens persona ita ut, &c.

[3] D. ad ferendas.

[4] D. reads, "primam lectionem."

day of Easter two deacons of higher grade shall read the first and second lesson, and some person high in rank the third, so that in the reading of the third lesson there shall be a descent of persons, according to the number of days. A like order is to be observed in chanting the responsories during the same days.

XL. On the adaptation of the same table.

This Easter table holds good in all double feasts of three lections, omitting the procession at vespers,—except that in the Ascension day table are entered two to carry the relics in the procession,—save on the eighth day of Easter and the invention of the Holy Cross: for on the eighth day of Easter a simple canon-deacon on the choir-side reads the third lesson, and so there shall be an ascent that the one higher in dignity on the choir-side shall read the last. All the rest shall be as above in the Easter table, so however that on this Easter-day there is made a weekly table, of the reader in chapter, of the chief rulers of the choir, of the gospel and epistle.

XLI. Of the Sunday table from Easter till Whitsuntide.

On all other Sundays up to Whitsuntide the table shall be drawn up in this manner. For reading the first lesson, and for the first responsory, let two deacons of the second form be entered. In the second and third lesson, and for the second and third responsory, let clerics of the superior grade be entered at the discretion of the drawer-up of the table; so however as regards the third responsory, that it be sung by two. All the rest is to be ordered as in the table for the octaves of Easter, except that on these Sundays the hebdomadary boys be entered for chanting the "*Alleluia.*"

XLII. De tabulæ dispositione in Inventione Sanctæ Crucis.

In Inventione Sanctæ Crucis eadem erit tabulæ dispositio quæ in octava die Paschæ.

[1] Secunda, tertia, et quarta feria Paschæ et Pentecostes sequuntur tabulam earundem feriarum ebdomadæ Paschalis.[2] Quinta, sexta, et septima feria Paschæ et Pentecostes scribuntur rectores chori duo de secunda forma; lectiones sint in superiori gradu pro dispositione ipsius componentis tabulam. Ad primum responsorium scribantur duo de secunda forma, similiter ad secundum; ad tertium [duo][3] de superiori gradu; ad gradale in predictis feriis Paschæ, et ad primum "*Alleluia*" in eisdem feriis[4] Pentecostes, scribantur duo pueri; ad "*Alleluia*" secundum duo de superiori gradu.

XLIII. De feriali tabula post octabas Paschæ.

In omni secunda feria, ab octabis Paschæ usque ad Dominicam Rogationum, nominatim[5] scribantur ebdomadarii primæ lectionis et primi responsorii, quando de feria agitur. In secunda etiam feria post octabas Paschæ scribantur duo pueri ad cantandum "*Alleluia*" per ebdomadam. In aliis omnibus observatur dispositio tabulæ ferialis alterius temporis. Post Dominicam vero Rogationum, si secunda feria lecta fuerit expositio, et tertia vacaverit feria, ibi scribantur duo pueri ebdomadarii ad legendum et cantandum in eadem feria, et sexta, et sabbato. Si vero tertia feria non

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[1] In the Dublin MS. a new section commences here, headed, "De "tabula per singulas ferias ebdo- "madæ Paschæ et Pentecostes."

[2] D. Paschæ.

[3] D. has "duo," which seems necessary to the understanding of this passage.

[4] D. in eadem feria.

[5] D. apparently reads "nativi."

XLII. On the arrangement of the table in the "Invention of the Holy Cross."

In the festival of the "Invention of the Holy Cross" there shall be the same arrangement of the table as in the octave of Easter.

On the second, third, and fourth days of Easter and Pentecost they follow the table of the same ferial days of Easter week. On the fifth, sixth, and seventh day of Easter and Whitsuntide two of the second form are entered as rulers of the choir; the lessons shall be in the superior grade according to the discretion of the drawer-up of the table. For the first responsory shall be entered two of the second form, and in like manner for the second responsory; for the third [two] of superior grade; for the gradual in the aforesaid days of Easter, and for the first "*Alleluia*" in the same days of Whitsuntide, shall be entered two boys; for the second "*Alleluia*" two of the superior grade.

XLIII. Of the ferial table after the octave of Easter.[1]

On every second ferial day, from the octaves of Easter till Rogation Sunday, the hebdomadary charged with the first lesson and the first responsory, shall be entered by name, when the service is a ferial one. On the second ferial day after the octaves of Easter shall be entered two boys to chant the "*Alleluia*" throughout the week. In all other respects the arrangement of the table follows that of another ferial time. After Rogation Sunday, if on the Monday the exposition (of the Gospel) has been read, and the third day shall be vacant, then shall be entered two hebdomadary boys to read, and to chant, on that same day, as well as on the sixth, and on the Saturday. If however the third day have not

[1] In the Dublin MS. there is no rubrical heading for this section, though a space is left for the purpose.

vacaverit, vel[1] in ea expositio lecta fuerit, tunc ante sextam feriam non scribantur. Tabula vero secundæ feriæ post Ascensionem similis est per omnia tabulæ secundæ feriæ ante Dominicam Rogationum. In feria autem, quando expositio legenda fuerit, ad primam et secundam lectionem, et ad primum et secundum responsorium, scribantur diaconi de secunda forma. Ad tertiam lectionem, et ad tertium responsorium, duo de superiori gradu.

XLIV. De tabula S. Thomæ Apostloi, et aliorum festorum, in quibus "Invitatorium" a tribus cantatur.

In die S. Thomæ Apostoli tabula hoc modo componitur. Rectores ebdomadarii non mutantur, sed tertius de superiori gradu ex parte chori, pro voluntate cantoris, ad "*Invitatorium*" eis[2] in tabula associatur; ad duas primas lectiones, et ad duo prima responsoria, scribuntur pueri tres[3] in tabula dominicali.[4] Tertia lectio a subdiacono secundæ formæ, et tertium responsorium a duobus ejusdem ordinis et formæ clericis, dicantur. Ad quartam lectionem, et ad quartum responsorium, duo diaconi de eadem forma scribantur: ad quintam lectionem, et ad quintum responsorium, et deinceps, scribantur clerici de superiori gradu, ita tamen quod sextum et nonum responsorium a duobus cantetur: ad "*Alleluia*" duo de superiori gradu. Hæc tabulæ dispositio locum habet in omni festo

Fol. 8, *verso.*

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[1] D. reads, "in ea expositio lecta *fuit.*"

[2] D., eis *ut* in tabula associatur.

[3] D. reads "*ut*" for "*tres.*"

[4] As this section describes what has to be done on the festival of St. Thomas, it seems clear that the text as given above from the Sarum MS. must be a mistake, inasmuch as the rubric is not concerned with what has to be done on a Sunday. The reading of the Dublin MS., "scribuntur pueri *ut* in tabula "dominicali," seems clearly enough to be the true reading; namely, that the boys were to be entered on St. Thomas' Day the same as on the Sunday list.

been vacant, or the exposition has been read in it, then they shall not be entered before the sixth day. The table of the second ferial day after the Ascension is similar in all respects to the table of the second ferial day before Rogation Sunday. But when on a ferial day the exposition has to be read, for the first and second lesson, as well as for the first and second responsory, there shall be entered deacons of the second form. At the third lesson, and at the third responsory, two of the higher grade.

XLIV. Of the table of St. Thomas the Apostle, and of other feasts, in which the "Invitatory" is chanted by three.

On the day of St. Thomas the Apostle the table is arranged in this wise. The hebdomadary rulers are not changed, but a third of superior grade on the choir side, at the discretion of the precentor, is associated with them for the "*Invitatory;*" for the first two lessons, and the first two responsories, are entered three boys in the Sunday table. The third lesson shall be said by a subdeacon of the second form, and the third responsory by two clerics of the same order and form. For the fourth lesson, and the fourth responsory, two deacons from the same form shall be entered; for the fifth lesson, and for the fifth responsory, and thenceforth, shall be entered clerics of the superior grade, so however that the sixth and ninth responsory shall be chanted by two: for the "*Alleluia,*" two of the superior grade. This arrangement of the table holds good in every feast of nine

novem lectionum quando "*Invitatorium*" a tribus cantatur. Cantatur autem a tribus in omni simplici festo alicujus apostolorum et evangelistarum, et in octabis Epiphaniæ et Ascensionis, et in octabis Petri et Pauli, in festo beatæ Mariæ Magdalenæ, et Sancti Laurentii, [in decollatione Sancti Johannis],[1] et in octabis Assumptionis B. Mariæ, et in Exaltatione Sanctæ Crucis, et in festo Sancti Michaelis "in monte tumba," et S. Martini, et S. Nicholai; in die apostolorum Philippi et Jacobi servetur cursus tabulæ quintæ feriæ ebdomadæ Paschæ.

XLV. De tabula S. Marci, et parium festorum, in Paschali tempore.

In festis Sancti Marci, et Sancti Johannis "ante Portam Latinam," et Sancti Barnabæ, quando ante Pentecosten contingunt,[2] ita fiat tabula. Ad primam lectionem, et ad primum responsorium, scribantur duo diaconi[3] de secunda forma; et ad secundam et tertiam lectionem, et ad secundum et tertium responsorium, scribantur clerici de superiori gradu,[4] pro voluntate componentis tabulam, ita quod tertium responsorium a duobus cantetur. Ad "*Alleluia*" duo de superiori gradu. In aliis vero simplicibus festis cum regimine chori, a Pascha usque ad Pentecosten, prima et secunda lectio,[5] et primum et secundum responsorium, a clericis secundæ formæ [dicantur]. Tertia lectio, et tertium responsorium, dicantur a clericis de superiori gradu.

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[1] D. omits the words within brackets.

[2] D. reads "vel S. Barnabæ "quando ante Pentecosten conti-"git."

[3] D. reads, "duo canonici."

[4] *Clerici de superiori gradu, i.e.*, clerics of the top grade or step; those, it may be, sitting in the stalls, above the junior canons, and others of the second form (see § xii., "De "chori ordinatione," p. 22). It would seem possible that "*gradus*" is here, as elsewhere, used rather in the sense of *step*, than of *rank*.

[5] In the Sarum MS. we have "primam et secundam lectionem"; but the reading from the Dublin MS. given above seems clearly the right one.

lections when the "*Invitatory*" is sung by three. It is so sung by three in every simple feast of any of the apostles and evangelists, and in the octaves of the Epiphany and the Ascension, and in the octaves of Peter and Paul, in the feast of the blessed Mary Magdalene, and of S. Laurence, in that of the beheading of S. John, and in the octaves of the Assumption of the blessed Mary, and in the Exaltation of the Holy Cross, and in the feast of S. Michael "in monte tumba,"[1] and of S. Martin, and S. Nicholas, in the day of the apostles Philip and James, the order of the table of the fifth ferial day at Easter-tide shall be followed.

XLV. Of the table of S. Mark, and of similar festivals, in Easter-tide.

In the feasts of S. Mark, and of S. John "ante Portam Latinam," and of S. Barnabas, when they happen before Whitsuntide, the table shall run in this way. For the first lesson, and for the first responsory, there shall be entered two deacons of the second form; and for the second and third lesson, and the second and third responsory, there shall be entered clerics of the top grade, at the discretion of the drawer-up of the table, so however that the third responsory shall be sung by two. For the "*Alleluia*," two of the superior grade. In other simple feasts with ruling of choir, from Easter up to Pentecost, the first and second lesson, and the first and second responsory, by clerics of the second form. The third lesson, and the third responsory, shall be said by clerics of superior grade. If the feast be within the

[1] The festival of S. Michael "in monte tumba" (October 16) was appointed as a lesser holiday by the Council of Oxford in 1222, Hardouin, vii. 117. The name was given to the celebrated Mont S. Michel, says Dr. Jodd (Brit. Mag. xxxi. 29) from its similarity to the ancient sepulchral mounds. The festival was instituted to commemorate an apparition of S. Michael on the mount, said to have taken place in 708. A church was built on the mount, dedicated to S. Michael, and the day of its consecration was fixed as the day of the annual festival. See Mabillon, "Annal. Benedict." ii. 19.

Si infra octabas Ascensionis responsorium dupliciter; si extra, simpliciter. "*Alleluia*" a duobus de superiori gradu.

XLVI. De tabula infra octabas, et in Dominicis infra octabas, et in ipsis octabis.

Infra autem octabas quaslibet sequendus est cursus tabulæ ferialis. Dominica infra octabas sequatur tabulam[1] aliarum Dominicarum, nisi in Dominicis infra octabas Natalis Domini, et Epiphaniæ, et Assumptionis, et Nativitatis Beatæ Mariæ Virginis, in quibus nonum responsorium a duobus cantatur. Ipsæ octabæ Apostolorum sequantur tabulam sui temporis.

XLVII. De tabula [in] tribus noctibus ante Pascha.

In tribus noctibus ante Pascha, in lectionibus legendis et in responsoriis cantandis, fiat tabula sicut in festis simplicibus novem lectionum. Ad "*Kyrie* "*eleison*" cantandum, eisdem noctibus duo subdiaconi de secunda forma: ad "*Domine miserere*" duo diaconi de eadem forma: ad versus cantandos duo presbiteri scribantur.

XLVIII. De tabula simplicium festorum novem lectionum.

Tabula vero simplicium festorum novem lectionum sequitur tabulam[1] Dominicarum simplicium, in lectionibus legendis, et responsoriis cantandis. In festo tamen S. Silvestri, pro reverentia temporis,[2] nonum responsorium a duobus cantatur.

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[1] D. tabulas.

[2] The festival of S. Silvester is on December 31, so that it is always within the octave of Christmas, and on the eve of the festival of the Circumcision.

octave of the Ascension the responsory is double; if without, it is simple. The "*Alleluia*" by two of the superior grade.

XLVI. Of the table within the octaves, and on Sundays within the octaves, and on the octaves themselves.

Within any octaves the course of the ferial table is to be followed. Sunday within the octave shall follow the table of other Sundays, except on Sundays within the octave of Christmas, and the Epiphany, and the Assumption and Nativity of the Blessed Virgin Mary, in which the ninth responsory is sung by two. The octaves of Apostles shall follow the table of their own season.

XLVII. Of the table for the three nights before Easter.

On the three nights before Easter, for reading the lessons and singing the responsories, the table shall be drawn up as for simple feasts of nine lections. For singing "*Kyrie eleison*" on the same nights two subdeacons of the second form; for "*Domine miserere*" two deacons of the same form: for singing the verses, two priests shall be set down.

XLVIII. On the table of simple feasts of nine lections.

The table of simple feasts of nine lections follows the table of "simple" Sundays, as regards the reading of the lessons, and singing the responsories. In the feast, however, of S. Silvester, from reverence of the season, the ninth responsory is sung by two.

XLIX. De modo exequendi horas diei in prima Dominica Adventus Domini.

Predicta die Dominica ad matutinas principalis rector chori ebdomadarius ymnum incipiat, vel incipi faciat, ab aliquo de superiori gradu. Antiphona super psalmos incipiatur a secundo clerico de secunda forma ex parte chori, et ita ceteræ antiphonæ ad ceteras horas per ordinem discurrant. Psalmum intonet, vel intonari faciat ab aliquo de superiori gradu, predictus rector chori. Nulla enim ymni vel psalmi inceptio vel intonatio fieri debet ullo die per annum, nisi in superiori gradu, quando chorus non regitur.[1] Responsorium dicatur in secunda forma a clerico proximo illi qui
Fol. 9. antiphonam incepit. Capitulum et collectam dicat sacerdos, loco nec habitu mutato. Similis modus et ordo servetur in ceteris horis dicendis. Eodem die, ad secundas vesperas, antiphona super psalmos incipiatur a primo clerico subdiacono; secunda antiphona a suo pari ex opposito incipiatur: ceteræ antiphonæ simili modo per ordinem discurrant. Hic ordo servetur[2] in omnibus Dominicis diebus per annum super hiis antiphonis incipiendis. Responsorium ab aliquo de secunda forma cantetur, juxta voluntatem ipsius rectoris, loco nec habitu mutato. Hoc eodem modo cantetur responsorium omni die Dominicali quando de temporali agitur, et responsorium habetur, excepta Dominica Palmarum; tunc enim cantetur responsorium ab aliquo de superiori gradu. Sciendum autem quod solummodo in Adventu et in Quadragesima dicitur responsorium diebus Dominicis ad secundas vesperas. Completorium non mutatur.

[1] The meaning of this rubric would seem to be,—that the clerics of the second form should continue to give out the "antiphons" in the regular order one after the other; but not so with regard to the "hymns" and "psalms," for these are always begun by one of the canons in the upper grade whenever the choir is not "ruled," and so are not given out by the "ruler "of the choir" himself.

[2] D. observetur.

XLIX. On the mode of fulfilling the "hours" of the day in the first Sunday of Advent.

On the aforesaid Sunday at matins let the principal hebdomadary ruler of the choir begin the hymn, or cause it to be begun by some one of the superior grade. Let the antiphon before the psalms be begun by the second clerk of the second form on the choir side, and so let the rest of the antiphons at the other "hours" run on in succession. Let the aforesaid ruler of the choir intone the psalm, or cause it to be intoned by some one of the superior grade. For no beginning of any hymn or psalm or intonation should be made on any day throughout the year except in the superior grade, when the choir is not ruled. Let the responsory be said in the second form by the clerk next to him who began the antiphon. Let a priest say the chapter and collect, without change of vestment or place. Let a like mode and order be observed in saying the other "hours." On the same day, at second vespers, let the antiphon before the psalms be begun by the first clerk subdeacon; the second by his fellow opposite; let the rest in like manner run hither and thither in order. Let this order be observed on all Sundays throughout the year in beginning these antiphons. Let the responsory be sung by some one of the second form, at the discretion of the ruler himself, without change of place or vestment. In this same mode let the response be sung on every Sunday, when the office is of the season, and there is a responsory; except on Palm Sunday, for then the response is sung by some one of the superior grade. It is to be known that only in Advent and in Lent is a responsory said on Sundays at second vespers. Compline is not changed.

L. Adaptatio servitii diei Dominicæ primæ in Adventu in aliis Dominicis per annum.

Sicut in hac die Dominica, ita singulis diebus expletur servitium per annum quando de temporali agitur: excepto quod non qualibet die Dominica dicitur responsorium ad vesperas, et excepto quod in Quadragesima in Dominicis [diebus], dicitur responsorium, et[1] ad utrumque completorium, ab aliquo de secunda forma pro arbitrio rectoris ebdomadarii: et excepto quod per quatuor extremas Dominicas Quadragesimæ dicuntur tres versus post antiphonam super "*Nunc* "*dimittis*," ad utrumque completorium. In Sabbatis autem in superiori gradu; in Dominicis in secunda forma; in Dominica Palmarum in superiori gradu dicuntur. Similiter, in quolibet festo novem lectionum, tres versus post antiphonam super "*Nunc* "*dimittis*," per quatuor extremas ebdomadas in Quadragesima, ad utrumque completorium, dicuntur modo predicto; excepta Annuciatione Dominica, tunc enim ad utrumque completorium in superiori gradu dicitur[2] versus; et excepto quod in Dominicis Passionis Domini,[3] una sola antiphona dicitur super psalmos in singulis nocturnis, quarum prima[4] in prima forma; secunda, in secunda forma; tertia, in superiori gradu. Similiter in matutinis[5] una sola antiphona dicitur super psalmos, et illa incipitur in superiori gradu; et una sola antiphona in laudibus. In octabis tamen Paschæ, quinque antiphonæ in laudibus dicuntur in superiori gradu; et in proxima[6] Dominica ante Ascensionem Domini quinque in secunda forma. Et exceptis quibusdam quæ ad tabulam dominicalem illius temporis pertinent; et exceptis mediis

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[1] The "*et*" is not in D. MS., and would seem to be an interpolation.

[2] D., dicantur versus.

[3] *Dominicis Passionis,—i.e.*, the two Sundays before Easter,—Passion Sunday, and Palm Sunday.

[4] D. adds "incipitur."

[5] D. ad matutinas.

[6] D. prima.

L. Adaptation of the service of Advent Sunday on other Sundays throughout the year.

As on this Sunday, so on each Sunday is the service fulfilled throughout the year, when it is the service for the season: except that a responsory is not said in every Sunday at vespers, and except that on Sundays in Lent, the responsory is said at each compline by one of the second form at the pleasure of the hebdomadary ruler; and except that in the four last Sundays of Lent, three verses are said after the antiphon before "*Nunc* "*dimittis*" at either compline. On Saturdays, however, they are said in the superior grade, on Sundays in the second form, on Palm Sunday in the superior grade. In like manner in every feast of nine lections the three verses after the antiphon before "*Nunc di-* "*mittis*," through the last four weeks in Lent, at either compline, are said in the aforesaid manner; except in the Annunciation, for then at either compline the verse is said in the superior grade; and except that on Sundays of the Lord's Passion one antiphon only is said before the psalms in each nocturn, of which the first [is begun] in the second form, the second in the second form, the third in the superior grade. In like manner at matins one antiphon only is said before the psalms, and that is begun in the superior grade; and one antiphon only at lauds. In the octaves of Easter, however, five antiphons in lauds are said in the superior grade; and in the Sunday next before the Ascension five in the second form. Excepting certain things which pertain to the Sunday table of that season; and excepting also the

Dominicis post inceptionem historiarum, tunc enim una sola antiphona dicitur in laudibus; et excepto tempore Paschali, tunc enim in Sabbatis non dicitur nisi una antiphona super psalmos.

LI. De modo exequendi officium[1] feriale in secunda feria Adventus.

Secunda feria in Adventu, Invitatorium, a cantore quæsitum,[2] cantet aliquis de secunda forma vice rectoris ebdomadarii; ymnus[3] in superiori gradu incipiatur ad dispositionem rectoris. Cetera etiam omnia quæ ad generale officium rectoris pertinent, idem rector per se vel per alium exequatur. Prima antiphona a primo primæ formæ incipiatur; secunda antiphona a sibi opposito primæ vel secundæ formæ, et ceteræ secundum ordinem discurrant, ita quod quinta incipiatur a primo clerico secundæ formæ, ex parte chori. In laudibus prima[4] et tertia antiphona a predictis duobus pueris incipiantur. Ceteræ in secunda forma incipiantur, ordine clericorum continuato prius incepto. Cetera omnia quæ ad matutinas pertinent ut in Dominica expleantur: excepto quod in feriis omnes ymni in superiori gradu incipiuntur; et preterea sacerdos in collectis dicendis, locum nec habitum mutat, ad vesperas et ad matutinas. Preterea non incensatur altare in feriis, ad matutinas vel ad vesperas, ad "*Magnificat*" et ad "*Benedictus.*" Ad primam, antiphona super psalmos a primo primæ formæ incipiatur ex parte chori; antiphonam super "*Quicunque vult,*"
Fol. 9, *verso.* primus de secunda forma incipiat. Responsorium ab aliquo primæ formæ dicatur. Cetera omnia vero ut in precedente Dominica, nisi quod in hac feria ad omnes horas preces cum prosternationibus[5] fiunt. Ad

[1] D. reads "servitium."
[2] D. Invitatorium a cantore quæsitum est.
[3] D. versus.
[4] D. proxima.
[5] D. prostrationibus.

middle Sundays after the beginning of the "histories," for then one antiphon only is said in lauds; and except Easter-tide, for then on Saturdays there is said but one antiphon before the psalms.

LI. On the mode of fulfilling the ferial office on the second day[1] of Advent.

On the second day in Advent, the Invitatory, when ascertained from the precentor, one of the second form shall sing in place of the hebdomadary ruler; the hymn shall be begun in the superior grade at the arrangement of the ruler. All other things which pertain to the general office of the ruler, the same ruler shall perform, either by himself or another. Let the first antiphon be begun by the first of the first form, the second by his opposite of the first or second form, and the rest run in order, so that the fifth may be begun by the first clerk of the second form, on the choir side. In lauds let the first and third antiphon be begun by the aforesaid two boys. Let the rest be begun in the second form, the order of clerks previously begun being continued. Let all other things pertaining to matins be carried out as in Sunday, except that on week-days all the hymns are begun in the superior grade. And further, the priest in saying the collects changes neither place nor vestment at vespers and at matins. Moreover let not the altar be incensed in week-days, at matins or at vespers, at "*Magnificat*" and at "*Benedictus.*" At prime, let the antiphon before the psalms be begun by the first of the first form on the choir side; let the first of the second form begin the antiphon before "*Quicunque vult.*" Let the responsory be said by one of the first form. All the rest shall be as in the preceding Sunday, except that in this week-day, at all the "hours," the prayers are

[1] That is the first Monday in Advent.

tertiam, antiphonam super psalmos incipiat puer ebdomadarius responsorii, et responsorium cantet; cetera fiant ut in precedente Dominica. Ad sextam eodem modo fiant omnia sicut ad tertiam. Ad nonam, antiphona super psalmos incipiatur a primo clerico secundæ formæ; responsorium a sibi proximo cantetur; cetera ut in aliis horis. Ad vesperas, primam antiphonam incipiat primus primæ formæ; secundam sibi oppositus de eadem forma: ceteræ omnes in eadem forma per ordinem discurrant. Responsorium cantet puer ebdomadarius responsorii: cetera fiant ut superius ad matutinas. Ad completorium, antiphonam super psalmos incipiat quidam de prima forma pro voluntate rectoris ebdomadarii. Cetera ut in Dominicis, nisi quod hic fiunt preces [cum prostrationibus].[2]

LII. Adaptatio ejusdem in aliis festis[1] per annum.

Modus et ordo servitii hujus feriæ singulis feriis per annum servetur, quando de temporali agitur, excepto quod extra Adventum et Septuagesimam puer ebdomadarius responsorii non tenetur interesse tertiæ, nec ceteris horis sequentibus diei, et preterquam in Sexagesima, quia tunc ad nonam antiphona super psalmos a puero ebdomadario incipitur, et responsorium ab eodem cantatur. [Ad completorium quoque responsorium ab aliquo primæ formæ cantatur;][2] ad vesperas etiam in alio tempore quam in Adventu et in Quadragesima, in feriis non dicitur responsorium. Præterea in Paschali tempore ad matutinas et ad vesperas, non dicitur nisi una sola antiphona super psalmos, nec

[1] So it is written in the Sarum MS. In the Dublin MS. it is written *feriis*, and this seems clearly to be the right reading.

[2] The Dublin MS. omits the words within brackets.

said prostrate. At tierce, let the hebdomadary boy of the responsory begin the antiphon before the psalms, and sing the responsory; the rest shall be done as in the previous Sunday. At sext, let everything be done in the same manner as at tierce. At none-song, let the antiphon before the psalms be begun by the first clerk of the second form; and let the responsory be sung by the next to him; let the rest be as in the other "hours." At vespers, let the first of the first form begin the antiphon; the second antiphon, the opposite to him of the same form; all the rest shall run in order in the same form. Let the hebdomadary boy of the responsory sing the responsory; let the rest be as above at matins. At compline, let one of the first form begin the antiphon before the psalms, at the discretion of the ebdomadary ruler. Let the rest be as on Sundays, except that here there are prayers with prostrations.

LII. Adaptation of the same to other week-days (?) throughout the year.

Let the mode and order of this week-day be observed in other week-days throughout the year, when it is the office for the season, except that out of Advent and Septuagesima the hebdomadary boy of the responsory is not bound to be present at tierce, nor at the other following "hours" of the day, and except in Sexagesima, because then at none-song the antiphon before the psalms is begun by the hebdomadary boy, and the responsory is sung by the same. At compline also the responsory is sung by one of the first form: also at vespers at other times than in Advent and in Lent, a responsory is not said on week-days. Moreover in Easter-tide, at matins and at vespers, one antiphon only is said before the psalms,

etiam in laudibus, neque preces fiunt cum prosternationibus.[1] Preterea in Quadragesima omnes horæ diei ante missam dicuntur. Post missam vero sine intervallo "*Placebo,*" et vesperæ diei: deinde vesperæ de Sancta Maria. Post prandium autem, pulsata collatione, dicuntur vigiliæ mortuorum: deinde legitur in collatione, habitu non mutato. Postea sequitur completorium.

LIII. Modus exequendi officium in die Natali Domini.

In die Natali Domini ad primas vesperas, primam antiphonam super psalmos incipiat aliquis excellentior persona post illum qui exequitur officium illius diei. Secunda ab excellentiore alterius partis chori incipiatur, et ita discurrant singulæ personarum dignitate. Capitulum episcopus in cappa serica dicat, loco non mutato. Responsorium, cantor et aliæ duæ personæ cantent, pro dispositione ipsius cantoris, in cappis sericis. Dum ymnus[2] canitur, duo pueri, qui serviunt de thuribulo,[3] duas cappas de serico deferant principali sacerdoti, quarum alteram alteri sacerdoti pro voluntate sua transmittat, ad thurificandum altare. Versiculum dicant duo pueri in superpelliciis: antiphonam super "*Magnificat*" excellentior persona ex parte chori incipiat; et si episcopus fuerit presens, cantor ipsam antiphonam injungat ei.

LIV. De modo thurificandi altare.

Post inchoationem antiphonæ, procedat officii executor, cum alio sacerdote post illum excellentiore, ad thurificandum altare, cum duobus thuribulis, de quorum uno ministrabit puer ebdomadarius, de reliquo

[1] D. prostrationibus.
[2] D. reads "versus."
[3] D. thuribulis.

as also at lauds, and the prayers with prostrations are omitted. Moreover in Lent all the "hours" of the day are said before mass. After mass, however, follow without interval "*Placebo*," and the vespers of the day; then the vespers of Saint Mary. After dinner however, an assembly being summoned, the vigils of the dead are said; then there is reading in assembly, without change of habit. Afterwards compline follows.

LIII. Manner of executing the office on Christmas Day.

On Christmas Day at the first vespers, some one more dignified person, after him who executes the office of that day, shall commence the first antiphon before the psalms. The second shall be commenced by the more dignified of the other side of the choir, and so each shall run with the dignity of the "persons." The bishop, not changing his place, shall say the chapter in a silken cope. The precentor and two other "persons" shall sing the responsory, on the appointment of the precentor himself, in silken copes. Whilst the hymn is sung, two boys who serve with the thurible, shall take two silken copes to the principal priest, one of which he shall transfer to another priest at his discretion, for the incensing of the altar. Two boys in surplices shall say the versicle; the more dignified "person" on the choir side shall commence the antiphon before the "*Magnificat*"; and, if the bishop be present, the precentor shall enjoin[1] the antiphon itself on him.

LIV. On the manner of incensing the altar.

After the commencement of the antiphon, the priest who presides at the office, with another priest next in rank to himself, shall proceed to incense the altar with two thuribles, one of which shall be served by the

[1] On the meaning of this expression, see above, p. 6, *note*.

vero alius puer pro dispositione sacristarii.[1] Si episcopus fuerit presens, secundarius sacerdos[2] cum capellano episcopi procedant ad thurificandum cetera altaria; excellentior in partem orientalem, secundarius in partem eat occidentalem. Quibus thurificatis, ambo conveniant ad ostium presbiterii ex parte australi, et sic intrent et thurificent episcopum in sua sede: deinde inferior thurificet superiorem ante gradum chori.
Fol. 10. Si episcopus non fuerit presens, secundarius incenset superiorem in sede sacerdoti ebdomadario constituta.[3] Ad collectam dicendam solus episcopus locum non mutet. "*Benedicamus*" a duobus de secunda forma dicatur in superpelliciis. Ad completorium, antiphonam super psalmos unus de superiori gradu incipiat. Versiculum dicat quidam puer, loco nec habitu mutato. Antiphonam super "*Nunc dimittis*" incipiat unus de excellentioribus pro dispositione rectoris chori. Ad matutinas, antiphonæ super psalmos eodem modo hinc inde discurrant, sicut ad primas vesperas. Singuli versiculi a duobus pueris in superpelliciis dicantur ad gradum. Sex lectiones in superpelliciis legantur; septima, octava, et nona, in cappis sericis. Singula responsoria in superpelliciis ad gradum dicantur. Lectores et cantores ad vesperas et ad matutinas et ad missam, postquam legerint et cantaverint, coram episcopo ad benedictionem se humilient. Sciendum autem quod in singulis nocturnis, ad secundam, et quintam, et octavam lectionem, incensatur altare ab aliquo sacerdote, in cappa serica, ex utraque parte chori vicissim assumpto. Chorus quoque ab uno solo puero incensatur. Finito ultimo responsorio, et

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[1] D. sacristarum.

[2] *Secundarius sacerdos,—i.e.*, the second of the two priests just mentioned. When the bishop is not present, the priest who performs the office takes the priest next to him in dignity as his second and proceeds to incense the altars. But when the bishop presides at the office, the bishop does not go to incense the altar, but his chaplain goes instead accompanied by the second priest described above.

[3] D. adds here, "verum pueri "chorum utrinque incensent.

hebdomadary boy, the other by another boy according to the appointment of the sacrist. If the bishop be present, the second priest, together with the chaplain of the bishop, shall proceed to incense the rest of the altars; the more dignified shall go to the eastern part, the second priest to the western part. When they have been incensed, the priests shall both meet at the door of the presbytery on the south side, and so they shall enter it, and incense the bishop in his own seat; then the inferior of the two shall incense the superior, before the choir-step. Should the bishop not be present, the second priest shall incense his superior in the seat appointed for the hebdomadary priest. At saying the collect, the bishop alone shall not change his place. "*Benedicamus*" shall be said by two of the second form in surplices. At compline, one of the higher grade shall begin the antiphon before the psalms. A boy shall say the versicle without changing his place or his "habit." One of the more dignified shall begin the antiphon before "*Nunc dimittis*," on the appointment of the ruler. At matins, the antiphons upon the psalms shall in the same way run from this side to that, as at first vespers. The separate versicles shall be said by two boys in surplices at the step. Six lessons shall be read in surplices; the seventh, eighth, and ninth in silken copes. The separate responsories shall be said in surplices at the step. The readers and chanters, at vespers, at matins, and at mass, after they have read and chanted, shall bow themselves before the bishop for benediction. It is to be understood, that during each of the nocturns, at the second, fifth, and eighth lesson, the altar shall be incensed by a priest, taken alternately from either side of the choir, vested in a silken cope. The choir also shall be incensed by one boy alone. When

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cantato evangelio "*Liber generationis,*" principalis sacerdos in cappa serica, loco non mutato, incipiat "*Te* "*Deum laudamus.*" Postea cum suo secundario sacerdote, thure ipsis[1] thuribulis ab ipso principali sacerdote ante gradum chori imposito, altare incensent predicto modo. Cetera tamen altaria non incensentur. Sciendum tamen quod quandocunque presens fuerit episcopus, ab eo, super thus a sacerdote vel diacono thuribulis imponendum, fiat benedictio, loco non mutato. Finito "*Te Deum laudamus,*" statim cantetur prima missa; qua[2] finita, principalis sacerdos versiculum dicat ante laudes. Antiphonæ super laudes in superiori gradu discurrant per ordinem in ceteris antiphonis prius inceptum et non completum; capitulum, et cetera omnia quæ ad matutinas pertinent, eo modo et ordine expleantur quo ad vesperas, excepto quod ad matutinas non incensantur nisi principale altare; et preterea, ultimum "*Benedicamus*" a duobus pueris in superpelliciis dicatur. Ad primam, antiphona super psalmos in superiori gradu; antiphona super "*Quicun-* "*que vult*" a secundo excellentiore ex parte chori incipiatur: [responsorium][3] "*Jesu Christe*" ab aliquo de secunda forma pro voluntate secundarii rectoris dicatur, loco nec habitu mutato. Cetera quæ ad primam pertinent non mutantur. Ad tertiam, antiphona super psalmos in superiori gradu; responsorium in secunda forma, pro voluntate rectoris. Idem modus in ceteris horis servetur. Ad secundas vesperas, prima antiphona super psalmos, pro voluntate ipsius cantoris, ab aliquo canonico in superiori gradu incipiatur; secunda, simili modo, ex opposito; et ita de ceteris. Responsorium

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[1] D. reads "thure *in* ipsis."
[2] D. reads "*missa* finita."
[3] D. has "responsorium" here, and it seems to be the correct reading.

the last responsory is finished, and the gospel "*Liber* "*generationis*" is sung, the principal priest, in a silken cope, his place not being changed, shall begin "*Te Deum* "*laudamus.*" Afterwards, with his secondary priest, incense having been put into the thuribles by the principal priest himself, they shall incense the altar in the manner aforesaid. But the other altars shall not be incensed. It is to be understood, however, that, whenever the bishop may be present, by him, without any change of place, shall the blessing be pronounced over the incense to be placed in the thurible by the priest or deacon. The "*Te Deum laudamus*" being finished, the first mass shall be sung, at the close of which, the principal priest shall say the versicle before lauds. The antiphons at lauds shall run on in the upper grade, following the order first begun but not completed in the rest of the antiphons; the chapter, and all else that belongs to matins, shall be carried out in the same way and order as at vespers, except that only the principal altar is incensed at matins; and moreover, the last "*Benedicamus*" shall be said by two boys in surplices. At prime, the antiphon before the psalms in the superior grade; the antiphon before "*Quicunque vult*" shall be begun by the second highest in dignity on the choir-side; the responsory "*Jesu Christe*" by some one of the second form, according to the choice of the secondary ruler, with a change neither of place nor "habit." All the rest that belongs to prime shall not be changed. At tierce, the antiphon before the psalms is in the higher grade; the responsory in the second form, according to the pleasure of the ruler. The same mode shall be observed in the other "hours." At the second vespers, the first antiphon before the psalms, at the pleasure of the precentor himself, shall be commenced by some canon in the superior grade; the second, in like manner, by his fellow on the other side, and so of the rest. The responsory shall be sung by three of

a tribus excellentioribus pro dispositione cantoris cantetur; cetera omnia ut supra ad matutinas, et [ad] primas vesperas. Finito primo "*Benedicamus,*" omnes diaconi, ab altari Sancti Nicholai processionaliter in cappis sericis accensos cereos deferentes, per medium chori ad altare S. Stephani accedant; et ibi, cantato responsorio, et finita "memoria" de Sancto Stephano, iterum processionaliter aliquid responsorium de Sancta Maria cantantes in chorum redeant; et ibi ita expectant,[1] quousque illius "memoriæ" oratio finiatur. "*Benedica-*" "*mus*" a duobus diaconis dicitur.[2] Ad completorium, antiphona super psalmos a canonico de superiori gradu incipiatur. Cetera non mutantur.

LV. Adaptatio ejusdem festi in aliis festis duplicibus.

Simili modo expletur servitium in aliis duplicibus festis majoribus novem lectionum: in hiis scilicet, in Epiphania, Purificatione, in festo S. Trinitatis, in Assumptione, et Nativitate beatæ Mariæ, et in festo Reliquiarum, et in festo Omnium Sanctorum; [excepto quod in festo Omnium Sanctorum][3] servatur ordo preposterus in lectionibus legendis, et responsoriis cantandis, quantum ad dignitatem lectorum et cantorum; et octavum responsorium a quinque pueris[4] in superpelliceis et amictibus,[5] capita velatis, cereosque accensos singulis deferentibus, cantatur; et ex-

Fol. 10, *verso.*

[1] D., expectent.

[2] D., dicatur.

[3] D. omits the words within brackets.

[4] This mode of singing the eighth responsory at matins on All Saints' Day was a peculiarity of the Sarum ritual. The "five boys," emblematical of the five virgins in the parable, came forth as described above, and standing between the choir and the presbytery sang the response, "*Audivi vocem de cœlo* "*dicentem, Venite omnes virgines* "*sapientissimæ,*" &c. Rock's Church of our Fathers, iv. 257.

[5] The *Amictus* (or *Amice*), which must be distinguished from the *Almucia* (or *Almuce*) described at p. 36, was a square piece of linen, placed first on the head and then allowed to fall on the neck. Choir

the more dignified at the arrangement of the precentor; all the rest as above at matins and first vespers. The first "*Benedicamus*" being finished, all the deacons in silken copes, and carrying lighted tapers, shall go in procession from the altar of St. Nicholas, through the middle of the choir, to the altar of St. Stephen; and then, the responsory having been sung and the "com-" memoration" of St. Stephen[1] finished, singing some responsory of St. Mary, they shall return into the choir; and there they shall so wait until the prayer of that "memorial" is ended. "*Benedicamus*" is said by two deacons. At compline the antiphon before the psalms shall be begun by a canon of the superior grade. The rest is not changed.

LV. Adaptation of the same feast to other double feasts.

The service is fulfilled in a similar way in other greater double feasts of nine lessons: to wit, in these, Epiphany, Purification, the feast of the Holy Trinity, in the Assumption, and Nativity of the blessed Mary, and in the feast of Relics, and in the feast of All Saints; except that in the feast of All Saints the reversed order is observed in reading the lessons, and singing the responsories, as regards the dignity of the readers and singers; and the eighth responsory is sung by five boys in surplices and their heads veiled with amices, and each of them bearing a lighted taper; and

[1] An interesting account of the services at the festival of St. Stephen, which were marked by the leading part which the deacons, of whom he was the especial patron saint, took in them, will be found in Rock's "Church of our Fathers," iv. 215.

cepto quod in his festis duplicibus non cantatur evangelium ad matutinas nisi in Epiphania. Preterea in nullo alio predictorum festorum aliqua lectio legatur nisi in superpelliciis.

LVI. De minoribus festis duplicibus.

In aliis etiam minoribus festis duplicibus, ut in die S. Thomæ martyris, Annunciatione Dominica, Nativitate S. Johannis Baptistæ, in festo apostolorum Petri et Pauli, in festo S. Michaelis, et S. Andreæ, potest predictus modus servitii servari; excepto quod ad primas vesperas, et ad secundas, una sola antiphona super psalmos dicitur, et illa[1] incipitur in superiori gradu, pro voluntate cantoris. Preterea in hiis festis, ad vesperas non incensatur nisi principale altare; nec[2] ad matutinas in nocturnis incensatur altare vel chorus. Preterea ultima lectio non semper ab excellentiore legitur, sed ab excellentiore ex parte chori. Preterea in festo S. Michaelis, et S. Andreæ, prima lectio in prima forma legitur, secunda et tertia in secunda forma. Primum et secundum responsorium in prima forma, tertium in secunda forma. Preterea nullum responsorium a tribus cantatur nisi nonum. Preterea omnes antiphonæ super laudes, pro dispositione rectoris, in secunda forma discurrunt.[3]

LVII. De modo exequendi[4] vesperas in vigilia Paschæ.

In vigilia Paschæ ad vesperas, sine regimine chori, antiphona super psalmos a quodam canonico in su-

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boys, and inferior clergy, wore such as were quite plain and of linen only. Canons and higher dignitaries wore them richly adorned with gold edging and jewels, and also of various colours. See Chambers' "Divine Worship in England," p. 34.

[1] D. reads "alia."

[2] D. reads "et ad matutinas in nocturnis non incensatur."

[3] D. discurrant.

[4] D. reads "ad vesperas."

except also, that in these double feasts the gospel is not chanted at matins save in Epiphany. Moreover in none other of the aforesaid festivals shall any lesson be read except in surplices.

LVI. Of the lesser double feasts.

In other lesser double feasts also, as in the day of S. Thomas the martyr, the Annunciation, the Nativity of St. John Baptist, the feast of the apostles Peter and Paul, the feast of S. Michael, and of S. Andrew, the aforesaid manner of service may be observed; except that at first and at second vespers, one antiphon only is said before the psalms, and that is commenced in the superior grade, at the discretion of the precentor. Moreover in these feasts, none, save the high altar, is incensed at vespers; and neither altar nor choir is incensed in nocturns at matins. Moreover the last lesson is not always read by the more dignified, but by the more dignified on the choir side. Moreover in the feast of St. Michael, and of St. Andrew, the first lesson is read in the first form, the second and third in the second form. The first and second responsory (are sung) in the first form, the third in the second form. Moreover no responsory is sung by three, except the ninth. Moreover all the antiphons before lauds, at the arrangement of the ruler, run in the second form.

LVII. On the manner of conducting vespers on the vigil of Easter.

On the vigil of Easter at vespers, without the ruling of the choir, the antiphon before the psalms shall be

periori gradu incipiatur. Similiter super "*Magnifi-* "*cat,*" ab excellentiore ex parte chori. Post-communio, vice collectæ,[1] ad vesperas dicitur;[2] et "*Ite* "*missa est,*" in loco "*Benedicamus.*"

LVIII. De die Paschæ.[3]

In die Paschæ tres antiphonæ super psalmos eodem modo discurrant, sicut tres primæ Natalis Domini; et tres lectiones et tria responsoria sicut in tertio nocturno diei Natalis Domini. Preterea altare non incensatur hoc die, nisi ad "*Te Deum laudamus*" et "*Benedictus.*" In laudibus, antiphonæ et cetera eodem modo discurrant ut in nocte Natalis Domini. In antiphonis, ad primam, et ad alias horas, incipiendis, idem modus qui in die Natalis Domini servetur. Versiculos tamen ad omnes horas per totam hanc ebdomadam dicat sacerdos ante collectam. Ad secundas vesperas, rectores ex parte chori, conversi ad chorum, incipiant "*Kyrie eleison*": antiphona super psalmos in superiori gradu pro voluntate cantoris incipiatur. Gradale, a duobus ex illis qui cantaverint ad missam, cum eodem versu,[4] cantetur, habitu non mutato; similiter "*Alleluia,*" a duobus ex illis qui cantaverint, de su-

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[1] By "*post-communio*" is here meant the collect said at the end of mass; by "*collecta,*" the chief prayer at mass; if there were more than one, the first was called "*col-* "*lecta magistra.*"

[2] D., dicatur.

[3] D. adds "*servitium,*"

[4] The words "*cum eodem versu,*" translated as above, though it may well seem the natural rendering, are hardly apposite to the object of this section, which is not to tell us what verses or psalms have to be sung, but by whom, and how, they are to be sung. A suggestion has been made that "*versus*" in this passage really means a "*turning,*" and not a "*verse,*" the meaning being that the two cantors shall sing with "the same turning,"—*i.e.*, turning in the same direction, as previously ordered, in the words "conversi ad chorum." It is admitted that such use of "versus" is not a known one.

begun by a canon in the superior grade. In like manner (that) before the "*Magnificat*," by the more dignified on the choir side. "Post-communion" is said at vespers instead of the "collect"; and "*Ite missa est*," instead of "*Benedicamus*."

LVIII. Of Easter Day.

On Easter Day the three antiphons before the psalms shall run in the same manner as the first three of Christmas Day, and the three lessons and three responsories as in the third nocturn of Christmas Day. Moreover the altar is not incensed on this day except at "*Te Deum laudamus*," and "*Benedictus*." In lauds, the antiphons and the rest shall run in the same manner as in the night of Christmas. In commencing the antiphons, at prime and at the other "hours," the same manner shall be observed as on Christmas Day. Throughout the week, however, the priest shall say the versicles at all the "hours" before the collect. At the second vespers, the rulers on the choir side, turned towards the choir, shall commence "*Kyrie eleison*": the antiphon before the psalms shall be commenced by some one in the top grade at the pleasure of the precentor. The gradual shall be sung with the same verse by two of those who may have sung at mass, without any change of habit; in like manner the "*Alleluia*," by two of

periori gradu.[1] Cetera omnia, usque ad processionem, ut in die Natalis Domini.

Dicto "*Benedicamus,*" eat processio ad fontes per ostium presbyterii australe, cum cruce, ceropherariis, thuribulario, oleo, et crismate, et puero deferente librum ante sacerdotem, et omnes illi sint albis induti, præter puerum qui defert librum [ante sacerdotem],[2] qui sit in superpelliceo, et sacerdotem qui similiter erit in superpelliceis cum cappa de serico. Rectores vero antiphonas in eundo et redeundo incipiant. Peracta processione, sicut in Ordinali describitur, et finita memoria de S. Maria, dicatur "*Benedicamus*" a duobus pueris. Ad completorium, antiphona incipiatur a quodam de[3] superiori gradu.

Feria[4] secunda, antiphona super psalmos in superiore gradu incipiatur. Lectiones et responsoria in superiore gradu legantur et cantentur, in superpelliceis: cetera omnia ut in die Paschæ, nisi quod ad laudes
Fol. 11. una sola antiphona dicitur, quæ in superiori gradu incipitur. Post "*Benedictus,*" eat processio ad crucem per ostium chori occidentale, cum cruce, et ceropherariis, et thuribulario, et puero deferente librum ante sacerdotem, qui omnes erunt in eodem habitu quo ad vesperas, præter illum qui defert crucem in superpelliceo. In statione[5] duo de superiore gradu dicant versum, ad chorum conversi, in superpelliceis. Finita processione, in chorum redeant; cæteraque fiunt ut supra ad processionem ad vesperas. Ad primam, et ad ceteras horas, omnia fiant ut in die Paschæ. Ad vesperas et ad completorium eodem modo fiant omnia sicut in die Paschæ.

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[1] D., qui cantaverunt ad missam de superiori gradu cantetur.

[2] D. omits the words within brackets.

[3] D., in.

[4] In D. MS. there is prefixed to this section the rubric, "De modo "exequendi officium in secunda "feria Paschæ."

[5] *In statione,*—that is, at the station, or space, before the cross, when all are standing before it.

those who have so sung, of the superior grade. All the rest, up to the procession, shall be as on Christmas Day.

After "*Benedicamus*" has been said, the procession shall go to the font through the south door of the presbytery, with the cross, the candle-bearers, the thurifer, the oil, and chrism, and a boy carrying the book before the priest, all of them wearing albs except the boy who carries the book before the priest, who shall be in a surplice, and the priest, who in like manner shall be vested in a surplice, with a silken cope. The rulers, however, both in going and returning shall commence the antiphons. The procession having been completed, as is described in the Ordinal, and the "commemoration" of St. Mary finished, the "*Benedicamus*" shall be said by two boys. At compline, the antiphon shall be commenced by some one of the superior grade.

On the second day,[1] the antiphon before the psalms shall be commenced in the superior grade, the lessons and responsories shall be read and sung in the superior grade in surplices: all the rest as on Easter day, except that at lauds one antiphon only is said, which is commenced in the superior grade. After "*Benedictus*," the procession shall go to the cross, through the western entrance of the choir, with the [processional] cross, and taper-bearers, and thurifer, and a boy carrying the book before the priest, who shall all be in the same "habit" as at vespers, except him who carries the cross in a surplice. At the "station," two of superior grade shall say the verse, turning to the choir, in surplices. The procession finished, they shall return to the choir; and the rest is performed as above at the procession at vespers. At prime and at the rest of the "hours" all shall be done as on Easter Day. At vespers and at compline all shall be done in like manner as on Easter Day.

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[1] That is the Monday in Easter week. D. MS. reads "feria secunda Paschæ."

LIX. De tertia et quarta feriis[1] Paschæ.

Modus et ordo servitii tertiæ et quartæ feriarum similis est per omnia servitia[2] hujus feriæ.

LX. De octavis[3] Paschæ.

Octava die Paschæ ad vesperas, antiphona super psalmos in superiori gradu incipiatur pro voluntate rectoris; antiphonam super "*Magnificat*" unus de excellentioribus ex parte chori incipiat: cetera fiant ut in die Paschæ ad vesperas, præter gradalem, et "*Alle-*"*luia,*" et processionem. Completorium fiat sicut in aliis duplicibus festis novem lectionum. Ad matutinas, antiphonæ super psalmos, lectiones, et responsoria, in superpelliciis, in superiori gradu, discurrant, pro voluntate cantoris. In laudibus, antiphonæ eodem modo in superiori gradu discurrant; cetera omnia ut supra in feriis ad processionem.[4] Ad primam et ad alias horas idem modus servetur qui in duplicibus novem lectionum. Ad secundas vesperas, antiphonæ super psalmos, et super "*Magnificat,*" in superiori gradu incipiantur pro voluntate rectoris. Cetera ad vesperas, et ad completorium, ut in festis duplicibus novem lectionum.

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[1] D., feria.

[2] D., servitio.

[3] D., octava.

[4] The correct reading is probably that of D., "præter processionem." If the reading "*ad* processionem," as in the Sarum MS., is retained, it must be taken as equivalent to "*usque ad,*" that is, "all the rest "as described above on ferial days "*up to* the procession," or, "*as* "*far as* the procession," for on reaching the octave-day the procession ceased.

LIX. Of the third and fourth days after Easter.

The manner and order of the service of the third and fourth days is similar through all services to those of this day.[1]

LX. Of the octave of Easter.

On the octave of Easter, at vespers, the antiphon before the psalms shall be commenced in the superior grade, at the will of the ruler; one of those higher in dignity on the choir side shall commence that on the "*Magnificat*"; all the rest shall be as on Easter Day at vespers, except the gradual, and "*Alleluia*," and the procession. Compline shall be as on all double feasts of nine lections. At matins, the antiphons before the psalms, the lessons and the responsories, shall be assigned to those in the higher grade, in surplices, at the discretion of the precentor. In lauds, the antiphons shall run in like manner in the superior grade: all the rest as above on ferial days up to the procession. At prime, and at the other "hours," the same manner shall be observed as in double feasts of nine lections. At second vespers, the antiphons before the psalms and the "*Magnificat*" shall be commenced in the superior grade, at the will of the ruler. All the rest at vespers, and at compline, shall be as in double feasts of nine lections.

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[1] That is, to those of the day previously described, namely, the "Monday."

LXI. Adaptatio in aliis festis duplicibus in Paschali tempore.

Modus et ordo servitii hujus diei servetur in Annunciatione Dominica, quando post Pascha celebratur, et in Inventione S. Crucis, excepto quod ibi ad utrasque vesperas[1] dicitur responsorium ut in duplicibus[2] novem lectionum. Quinta et sexta et septima feriis ebdomadæ Paschæ et Pentecostes, antiphonæ super psalmos ad vesperas in superiori gradu; versiculi a duobus pueris; cetera ut in suis secundis feriis. Ad matutinas antiphona super psalmos in superiori gradu; lectiones [et] responsoria in superpelliciis dicantur. In laudibus, antiphona in secunda forma; cetera omnia[3] ut ad suas primas vesperas. Ad primam, et ad alias horas, ut in Dominicis sui temporis.

LXII. De modo exequendi officium in Ascensione Domini.

In vigilia Ascensionis ad vesperas antiphona super psalmos inchoetur ab aliquo excellentiore ex parte decani: responsorium cantent tres de excellentioribus; antiphona super "*Magnificat*" ab executore illius diei inchoetur: cetera omnia ad vesperas et ad completorium ut in ceteris duplicibus novem lectionum. Ad matutinas, in antiphonis incipiendis, in lectionibus legendis, et responsoriis cantandis, idem ordo et modus servetur ut in die Paschæ. Ad primam, et ad alias horas, idem modus et ordo servetur qui in octabis Paschæ; excepto quod hic ad secundas vesperas responsorium cantatur a tribus de excellentioribus. Modus et ordo servitii diei Pentecostes idem est per omnia

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[1] D. apparently reads "ad utrosque versus."

[2] D. duplicibus festis.

[3] D. omnia *fiant* sicut.

LXI. Adaptation in the case of other double feasts in Easter-tide.

The manner and order of the service of this day shall be observed on the festival of the Annunciation when that feast is celebrated after Easter, and on the Invention of the Holy Cross, except that then at either vespers the responsory is said as in double feasts of nine lections. On the fifth, sixth, and seventh days of Easter and Whitsun week, the antiphons before the psalms shall be sung in vespers in the superior grade, the versicles by two boys; the rest shall be as on the second "feria" of those weeks. At matins the antiphon before the psalms shall be said in the superior grade; the lessons and responsories in surplices. At lauds, the antiphon is in the second form; the rest shall be as on the first vespers of the same days. At prime, and at other "hours," it shall be as on the Sundays of their respective seasons.

LXII. On the manner of performing the office on Ascension Day.

On the vigil of the Ascension the antiphon before the psalms at vespers shall be commenced by one of the more dignified on the "decani" side; three of the more dignified shall sing the responsory; the antiphon before the "*Magnificat*" shall be commenced by the officiating canon of the day; all the rest at vespers, and at compline, as in the other feasts of nine lections. At matins, in commencing antiphons, in reading lessons, and singing responsories, the same order and manner shall be observed as on Easter Day. At prime, and at the other "hours," the same manner and order shall be observed as in the octaves of Easter; except that, at the second vespers, the responsory is chanted by three of the more dignified. The manner and order of the service of Whit-

qui in die Ascensionis. Servitium vero trium feriarum sequentium sequatur modum et ordinem earundem feriarum ebdomadæ Paschæ, in antiphonis incipiendis, in lectionibus legendis, et in responsoriis cantandis.

LXIII. De modo exequendi officium in festo S. Thomæ Apostoli.

In vigilia S. Thomæ Apostoli ad vesperas, antiphona super psalmos in superiori gradu pro voluntate rectoris incipiatur; responsorium duo de superiori gradu; versiculum duo pueri in superpelliciis. Antiphona
Fol. 11, *verso.* super "*Magnificat*" in superiore gradu: "*Benedicamus*" duo de secunda forma in superpelliciis: secundum "*Benedicamus*" unus dicat, loco nec habitu mutato; cetera omnia, ad vesperas, et ad completorium, ut in Dominicis. Ad matutinas, invitatorium a tribus cantetur in cappis sericis: *prima* et *secunda* antiphonæ in prima forma, *tertia* a subdiacono in secunda forma, *quarta* a diacono de eadem forma ex opposito, *quinta* et deinceps in superiori gradu pro voluntate rectoris: lectiones leguntur, habitu non mutato,[1] excepto quod tertium et sextum et nonum responsorium in superpelliciis dicantur. In laudibus, antiphonæ in secunda forma hinc inde discurrant pro voluntate rectorum ordine servato incepta inchoatione tertiæ et quartæ antiphonarum:[2] cetera omnia ut ad

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[1] D. here inserts the words "Responsoria cantantur similiter, "habitu non mutato," which, it seems likely enough, is the true reading.

[2] The meaning seems to be, that the ruler of the choir shall give the first antiphon to any one he pleases on one side of the choir, and the second to some one on the other side of the choir, but that afterwards the usual order is followed; namely, the one next after him who commenced the first antiphon begins the third, and the one next after him who commenced the second antiphon begins the fourth, and so on, running in order from one side to the other. The clause slightly paraphrased might run thus, "—the regular turns being afterwards observed, beginning with "the commencement of the third "and fourth antiphons."

sunday is the same in all respects as in Ascension Day. The service however of the three following days shall follow the manner and order of the same days in Easter week, as regards beginning antiphons, reading the lessons, and singing the responsories.

LXIII. On the manner of performing the office on the feast St. Thomas the Apostle.

On the vigil of St. Thomas the Apostle at vespers the antiphon before the psalms shall be commenced in the superior grade at the discretion of the ruler; two of superior grade shall sing the responsory; two boys, in surplices, the versicle. The antiphon before the "*Magnificat*" shall be in the superior grade; two of the second form shall say the "*Benedicamus*" in surplices; one only shall say the second "*Benedicamus*," changing neither his position nor his 'habit;' all the rest at vespers and at compline shall be as on Sundays. At matins, the invitatory shall be chanted by three in silken copes: the *first* and *second* antiphons shall be in the first form, the *third* by a subdeacon in the second form, the *fourth* by a deacon of the same form on the opposite side, the *fifth* and thenceforth in the superior grade at the will of the ruler; the lessons are read without a change of 'habit,' except that the third and sixth and ninth responsory are said in surplices. In lauds the antiphons run from one side to the other in the second form at the will of the ruler, yet so that the usual order shall be followed, beginning with the commencement of the third and fourth antiphons; all the rest as at first vespers. At

primas vesperas. Ad primam, et ad alias horas, omnia fiant ut in Dominicis.

LXIV. Adaptatio ejusdem in aliis festis quando invitatorium est duplex.[1]

Iste modus et ordo servitii servetur in omnibus festis et octavis novem lectionum quando invitatorium est triplex.[1] In die apostolorum Philippi et Jacobi servetur modus et ordo quintæ feriæ ebdomadæ Paschæ; excepto quod hic[2] dicitur, ad primas vesperas, responsorium a duobus de superiori gradu, et nulla fit processio. In festis S. Marci, et S. Johannis ante portam Latinam, et S. Barnabæ apostoli, quando ante Pentecosten contingit,[3] antiphona super psalmos ad primas vesperas in superiori gradu, et cetera omnia ad vesperas, et ad completorium, ut in festis novem lectionum quando invitatorium a tribus dicitur. Ad matutinas, antiphona super psalmos in superiori gradu; lectiones et responsoria, habitu non mutato, dicantur, excepto tertio responsorio quod in superpelliciis dicetur. Cetera omnia ad matutinas, et ad alias horas diei, ut in festis novem lectionum aliorum apostolorum.

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[1] Though in both MSS. in the heading of this section we have "*duplex*," it seems clearly from what follows to be a mistake for "*triplex*." The "invitatorium" is not *doubled* like an antiphon, by being repeated twice over, but on the other hand is sometimes sung by *two*, or by *three*, or even by more. In this section we read of "invitatorium quod a *tribus* dicitur." The expression "*triplex* invitatorium" would seem to mean an "invitatorium" sung by *three*.

[2] D. hiis.

[3] D. contigerit.

prime, and at other 'hours,' all shall be done as on Sundays.

LXIV. Adaptation of the same in other feasts when the invitatory[1] is double.

This manner and order of service shall be observed in all feasts and octaves of nine lessons when the invitatory is triple. But in the days of the apostles Philip and James the manner and order of the fifth day of Easter week shall be observed, except that here the responsory is said at first vespers by two of higher rank, and there is no procession. In the feasts of St. Mark, and of St. John "ante portam Latinam," (May 6), and of St. Barnabas, when it happens before Whitsuntide, the antiphon before the psalms at the first vespers is in the higher grade, and all the rest at vespers and at compline is as in feasts of nine lections when the invitatory is said by three. At matins the antiphon before the psalms is in the higher grade; the lessons and responsories are said without a change of 'habit,' except the third responsory which shall be said in surplices. All other things at matins and at other 'hours' of the day shall be as in feasts of nine lections of other apostles.

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[1] The "*Invitatory*" was a verse chanted before the "*Venite*" (Ps. xcv.) and recited wholly and in part, alternately, after each strophe of that psalm. Dr. Rock quotes the following description of it from an old writer:—"It ys "as moche to saye as a callynge "or a sturrynge; wherby eche "of you sturreth and exhorteth "other to the praysing of God "... and therby also ye calle "them that here you, and desyre "other that ar absente to come to "prayse with you. And therto "accordeth the psalme *Venite* that "foloweth, and ys songe with the "Invitatory; but the Invitatory "ys som tyme songe hole, and "som tyme halfe." "Church of "our Fathers," iv. 122.

LXV. De modo exequendi officium in simplicibus vero festis novem lectionum.

In simplicibus vero festis novem lectionum minoribus, servetur modus et ordo servitii Dominicarum simplicium habentium responsorium in secunda forma; excepto quod antiphona super psalmos, et responsoria ad primas vesperas, in superiori gradu dicuntur in festis S. Vincentii, et S. Dionysii, et S. Clementis. In aliis vero simplicibus festis cum regimine chori a Pascha usque ad Pentecosten, ad utrasque vesperas, et ad alias horas diei, omnia fiant sicut in ceteris simplicibus alterius temporis. Ad matutinas, prima et secunda lectio, primum et secundum responsorium, in secunda forma. Tertia lectio et tertium responsorium in superiori gradu dicantur, habitu non mutato: infra octavas cum regimine chori, ad vesperas, et ad horas diei, sicut in festis simplicibus cum regimine chori sui temporis. Ad matutinas, prima et secunda et tertia antiphona in prima forma, ceteræ in secunda forma. In feriis infra octavas Ascensionis, prima antiphona in prima forma, secunda et tertia in secunda; lectiones et responsoria, ut in aliis feriis. In laudibus,[1] in festis simplicibus minoribus cum regimine chori sui temporis. In Dominicis autem diebus infra octavas servetur modus et ordo servitii qui in aliis Dominicis, exceptis illis quæ in tabulis illarum Dominicarum excipiuntur. In festis trium lectionum sine regimine chori, et in omni commemoratione beatæ Virginis, [servetur modus et ordo qui in feriis per omnia, nisi quod in quibusdam talibus festis, et in ipsis commemorationibus beatæ Virginis][2] invitatorium a duobus dicitur: in his scilicet:—

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[1] D. reads "*ut* in festis."

[2] D. omits the words within brackets.

LXV. On the manner of fulfilling the office in simple feasts of nine lections.

In simple lesser feasts of nine lections, however, the manner and order of the service shall be that of simple Sundays having the responsory in the second form; except that the antiphon before the psalms and the responsories at first vespers are said in the higher grade in the feasts of St. Vincentius, and St. Dionysius, and St. Clement. In other simple feasts, however, with ruling of choir, from Easter to Pentecost, at either vespers and at other "hours" of the day, all shall be done as in the rest of simple feasts of another season. At matins, the first and second lection, and the first and second responsory, are in the second form. The third lection and the third responsory shall be said in the superior grade, without a change of "habit;" within octaves with ruling of choir, at vespers, and the "hours" of the day, it shall be as in simple feasts with ruling of choir according to the season. At matins, the first, second, and third antiphon shall be in the first form, the rest in the second form. On ferial days within the octaves of Ascension, the first antiphon shall be in the first form, the second and third in the second form; the lections and responsories as on other ferial days. In lauds, in simple lesser feasts with ruling of choir according to the season. On Sundays within the octaves the same manner and order of service as on other Sundays, those excepted which are excepted in the tables of such Sundays. In feasts of three lections without ruling of choir, and in every commemoration of the Blessed Virgin, the same manner and order shall be observed as in ferial days in all respects, except that in certain such feasts, and in the commemorations of the Blessed Virgin, the invitatory is said by two; namely in the following:—

LXVI. In quibus festis trium lectionum invitatorium a duobus cantatur.

Mense Januarii:—S. Juliani, episcopi et confessoris; Agnetis[1] (secundò).

Mense Februarii:—S. Blasii,[2] S. Julianæ.[3] Sciendum autem quod si hæc prædicta festa infra Septuagesimam evenerint, invitatorium erit simplex: preterea omnia festa sine regimine chori, ab octavis Paschæ usque ad Pentecosten, invitatorium habent duplex: similiter omnia talia festa quæ contingunt
Fol. 12. infra ebdomadam Sanctæ Trinitatis.

Mense Junii:—Sanctorum Marcellini et Petri; S. Bonifacii sociorumque ejus; Primi et Feliciani; Basilidis, Cirini, Naboris, et Nazarii; Crescentiæ, Viti et Modesti; Marci [et] Marcelliani, martyrum; Gervasii et Prothasii, [martyrum]; translatio S. Edwardi; Johannis et Pauli.

Mense Julii:—Processi et Martiniani; Septem Fratrum martyrum; translatio S. Benedicti; S. Kenelmi;[4] Septem Dormientium;[5] S. Sampsonis;[6] Felicis, Faustini, Simplicii, et Beatricis, martyrum; Sanctorum Abdon et Sennes, martyrum.

Mense Augusti:—S. Stephani, papæ et martyris; Oswaldi, regis et martyris;[7] Xysti, Felicissimi, et Agapiti; Cyriaci sociorumque ejus;[8] Tyburcii, Ipoliti, Rufi, Felicis, et Adaucti, martyrum.

Mense Septembris:—Translatio S. Cuthberti; Cypriani et Justinæ,[9] Cosmæ et Damiani.[10]

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[1] D. Sc'æ Agnetis secundò.
[2] D. adds "episcopi et martyris."
[3] D. adds "virginis."
[4] D. adds "regis et martyris."
[5] D. adds "martyrum."
[6] D. adds "episcopi et martyris" (but it should be "*confessoris*").
[7] D. reads "sanctorum Xysti," &c.
[8] D. adds "martyrum."
[9] D. adds "virginis."
[10] D. adds "martyrum."

LXVI. In what feasts of three lections the invitatory is sung by two.

In the month of January:—That of S. Julian, bishop and confessor; S. Agnes "in second place," (Jan. 28).

In the month of February:—S. Blasius, S. Juliana. It is to be understood, however, that if the aforesaid feasts occur within Septuagesima the invitatory will be simple; moreover all feasts without ruling of choir, from the octaves of Easter until Whitsuntide, have the invitatory double; in like manner all such feasts as happen within the week of the feast of Holy Trinity.

In the month of June:—S.S. Marcellinus and Peter; S. Boniface and his companions; Primus and Felicianus;[1] Basilides, Cyrinus, Nabor, and Nazarius;[2] Crescentia, Vitus, and Modestus; Marcellus and Marcellianus, martyrs; Gervasius and Prothasius;[3] the translation of S. Edward; John and Paul.

In the month of July:—S.S. Processus and Martinianus; the Seven Brothers, martyrs; translation of S. Benedict; S. Kenelm; the Seven Sleepers; S. Sampson; Felix, Simplicius, Faustus, and Beatrix, martyrs; S.S. Abdon and Sennes, martyrs.

In the month of August:—St. Stephen, pope and martyr; Oswald, king and martyr; Xystus, Felicissimus, and Agapitus; Cyriac and his companions; Tyburcius, Ippolitus, Rufus, Felix, and Adauctus, martyrs.

In the month of September:—Translation of St. Cuthbert; Cyprian and Justina; Cosmas and Damian.

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[1] D. adds "sanctorum."
[2] D. adds "sanctorum."
[3] D. adds "martyrum."

Mense OCTOBRIS: — Marci, Marcellini, et Apuleii; Nicasii sociorumque ejus; Calixti P. P.;[1] undecim millia virginum;[2] Crispi et Crispiniani, martyrum.

Mense NOVEMBRIS:—Sanctorum coronatorum,[3] Bricii, episcopi et confessoris; Aniani confessoris; octav. S. Martini.

Mense DECEMBRIS:—S. Andreæ apostoli.

LXVII. DE MODO BENEDICENDI AQUAM DOMINICA IN ADVENTU, ET IN ALIIS DOMINICIS.

Dominica prima in Adventu, peractis hiis quæ ad capitulum pertinent, sacerdos ebdomadarius, cum diacono, et subdiacono "Textum" deferente, et puero deferente thuribulum, et cerophararii, et acolito crucem ferente, omnibus albis indutis, et ad altare in medio presbyterii[4] conversis, in cappa serica ad gradum chori faciat aquam benedictam; et puer qui ad aquam scribitur in tabula, in superpelliceo, ei subministret, tenendo sal[5] dum benedicitur, et aquam benedictam gestando. Puer vero ebdomadarius lectionis ad ma-

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[1] D. adds "et martyris."

[2] D. millium virginum.

[3] D. reads "quatuor coronatorum "martyrum."

[4] "Ad altare *in medio presbyterii* conversis,"—this is an important passage as marking out the position of the high altar at the time when the Consuetudinary, as we now have it, was compiled. It was not then at the *east end*, but in the *middle*, of the presbytery; that is, the space in the centre, which still seems clearly enough marked out in Salisbury cathedral by the figure of Our Lord in glory being immediately above that spot, and by the capitals of the arches close by being the only ones foliated throughout the building. It is not easy to understand, as has been contended, how an altar at the east end of the presbytery could be said to be "in "*the middle* of the presbytery," simply because it was equidistant from the two side walls. Certainly the precisely similar expression, "*in medio chori*," in § lxxx. (p. 132) can only mean in the *centre* of the choir. No doubt the altar was moved from the middle of the presbytery to its *east end*, long—perhaps some centuries—before the Reformation, but it seems clear enough that that was not its *original* position. Those curious on this subject will find much in the Wilts Archæol. Mag., xvii. 136, and also in the "Sacristy" (1881) bearing upon it.

[5] D. reads "tenendo sal et aquam quam benedicit."

In the month of OCTOBER:—Mark, Marcellinus, and Apuleius; Nicasius and his companions; Calixtus P. P.; 11,000 virgins; Crispus and Crispinian, martyrs.

In the month of NOVEMBER:—[Four] crowned martyrs; Bricius, bishop and confessor; Anian, confessor; the octave of St. Martin.

In the month of DECEMBER:—St. Andrew, the apostle.

LXVII. ON THE MANNER OF BLESSING WATER ON ADVENT SUNDAY, AND ON OTHER SUNDAYS.

On the first Sunday in Advent, all matters relating to the office in the chapter-house being finished, the hebdomary priest, with a deacon, and subdeacon bearing the "Text,"[1] and a boy carrying the censer, and taper-bearers, and an acolyte bearing the cross, all vested in albs, and turned towards the altar in the middle of the presbytery, in a silken cope shall bless the water at the choir-step; and the boy who is entered in the table for the water shall minister to him in a surplice, by holding the salt whilst it is blest, and carrying the water so blest. The hebdomadary boy of the lection

[1] The "Text," also called "Evan-"geliarium," was a complete copy of the four gospels, though the terms, especially the latter, are applied also to the book containing such *portions* of them, as were read at some time or other through the year. The volume was not only beautifully illuminated, but its binding was most costly; often of sheets of silver, and even of gold, thickly studded with precious stones. One belonging to the cathedral in 1214 is described as—"Textus unus aureus "magnus continens saphiros xx., "et smaragdos vi., et thopasios "viii., et alemandinas xviii., et "gernettas viii., et perlas xii." And this was but one "Text" out of several that had been presented, as offerings, to the cathedral. See Maskell's "Monum. Ritual." (1846) i. 53. Rock's "Church of our "Fathers," iv. 32, 192.

tutinas sacerdoti in libro tenendo in superpelliceo ministret.

LXVIII. De aspersione aquæ.[1]

Peracta benedictione, sacerdos ipse accedat ad principale altare, et ipsum circumquaque aspergat; in redeundo, in primis aspergat ministros sic ordinatos, incipiendo ab acolito. Deinde ad gradum chori rediens ibidem singulos clericos ad se accedentes aspergat, incipiens a majoribus. Episcopus tamen si presens fuerit, ad eum aspersio clericorum pertinet. Post aspersionem clericorum, laicos in presbiterio[2] hinc inde stantes,[3] aspergat. Peracta aspersione redeat sacerdos ad gradum chori, et ibi[4] orationem cum versiculo dicat.

LXIX. De ordine processionis eadem Dominica.

Hiis[5] peractis, eat processio hoc ordine: precedat aqua; deinde ceteri juxta predictum ordinem sequantur; deinde pueri, et illi de secunda forma, juxta ordinem quo disponuntur in choro. Reliqui de superiori gradu eo ordine quo disponuntur in capitulo, habitu non mutato. Episcopus tamen, si presens fuerit, mitram gerat et baculum; et exeat processio per ostium presbiterii septentrionale, et eat circa presbiterium. Sacerdos in eundo singula altaria aspergat. Deinde in australi latere ipsius ecclesiæ, per fontes venientes, procedant ante crucem, et ibi faciant stationem, sacerdote

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[1] D. reads "Aquæ benedictæ."

[2] The views expressed in the note on p. 116, are further confirmed by this account of "laymen standing "*in the presbytery.*" If the altar had been at the east *end* of it, they must have stood between it and the stalls, and so have cut off the choir from the altar. When placed however in the "*middle*" of the presbytery, the laymen might stand on the space behind, and even on each side of it, without interfering with the canons. The words above, interpreted literally, seem clearly to mean that, the laity assembled round the altar—*hinc inde*—all during mass. Indeed there can be no doubt, as Dr. Rock tells us ("Church of our Fathers," i. 193, iv. 34), that in ancient churches the altar used to stand by itself, under a canopy, some little way from the east end.

[3] D. sacerdos aspergat.

[4] D. et ibi cum oratione versi-
" culum dicat.

[5] D. hiis itaque peractis.

at matins shall, vested in a súrplice, minister to the priest, by holding the book.

LXVIII. Of the aspersion of the water.

The blessing of the water being finished, the priest himself shall go to the principal altar and sprinkle it on every side; in returning, he shall first sprinkle the [assisting] ministers duly arranged, beginning with the acolyte. Then returning to the choir-step he shall there sprinkle the "clerics" coming to him one by one, beginning with the highest in rank. The aspersion of the "clerics" however belongs to the bishop if he be present. After the aspersion of the clerics, he shall sprinkle the lay-people standing on either side of the presbytery. The aspersion finished, the priest shall return to the choir-step, and there say the prayer with the versicle.

LXIX. On the order of the procession on the same Sunday.[1]

These matters being completed, the procession shall go in this order: the water-bearer shall go first, then the rest shall follow according to the before-mentioned order; then the boys, and those of the second form, according to the order in which they are arranged in choir. The rest of the higher grade in the order in which they are arranged in chapter, without any change of "habit." The bishop however, should he be present, shall carry his mitre and pastoral staff; and the procession shall go out through the northern door of the presbytery and go round the presbytery. The priest in his progress shall sprinkle the several altars. Then going down the south side of the church, past the font, they shall proceed to the foot of the cross, and there they shall make a "station," the priest with his attendants aforesaid

[1] That is, on the first Sunday in Advent.

cum suis ministris predictis in medio suo ordine stante, ita quod puer deferens aquam, et acolitus, stent ad gradum ante crucem. Deinde precibus consuetis dictis chorum intrent, et sacerdos ad gradum chori dicat versiculum et orationem: deinde eat cum suis ministris ad cimiterium canonicorum aspergendum, orando pro defunctis.

Fol. 12, *verso.*

LXX. Adaptatio processionis hujus Dominicæ in ceteris Dominicis cum earum exceptionibus.

Hic modus et ordo servitii processionis servatur generaliter omnibus Dominicis diebus per annum simplicibus. In Dominicis tamen a Septuagesima usque ad Quadragesimam, dicitur versus post antiphonam in ipsa statione ad gradum ante crucem a duobus clericis de secunda forma ad populum conversis, habitu non mutato: similiter, a Dominica post octavas Paschæ usque ad primam Dominicam ante Ascensionem, dicitur versus a duobus de secunda forma in superpelliciis. In ipsa vero Dominica ante Ascensionem dicitur versus a tribus de superiori gradu in superpelliciis in pulpito.[1] Præterea in Dominica Palmarum processioni fiunt quædam specialiter annexa: scilicet, quod aqua benedicitur extra chorum sicut quolibet festo duplici quod contingit die Dominica, et, tertia cantata, aspergatur;[2] deinde fit benedictio florum et frondium, et dum distribuuntur rami benedicti, preparetur feretrum cum reliquiis a quo Corpus Domini in pixide de-

[1] This must have been a distinct "*pulpitum*" from the one previously so called, and which has been translated "*lectern.*" (See p. 10.) This was large enough for *three* men to stand in. In after days, if not as early as the date of this copy of the Consuetudinary, it would probably be interpreted as indicating the rood-loft, from which it was customary both to address the people, and to sing certain chants. In such a case, "*in pulpito*" might mean "*from the loft.*"

[2] D. aspergitur.

standing each in his proper order, and he himself in the midst, so that the boy bearing the water, and the acolyte, shall stand at the step before the cross. Then the accustomed prayers having been said they shall enter the choir, and the priest at the choir-step shall say the versicle and prayer: then he shall go with his attendants to sprinkle the cemetery of the canons, in praying for the deceased.

LXX. Adaptation of the procession of this Sunday to other Sundays with their exceptions.

This manner and order of service as regards a procession is to be generally observed on all simple Sundays throughout the year. On Sundays however from Septuagesima till Lent, the verse after the antiphon is said in the "station" itself at the step before the cross by two clerics of the second form turned towards the people, and with no change of "habit": in like manner, from the Sunday after the octaves of Easter till the Sunday next before the Ascension, the verse is said by two of the second form in surplices. In the Sunday itself however before the Ascension, the verse is said by three of the higher grade in surplices in the pulpit. Further, on Palm Sunday,[1] there are certain things specially annexed to the procession; to wit, that the water is blessed outside the choir, as in every double feast which occurs on a Sunday, and is sprinkled after tierce has been sung; then follows the benediction of flowers and boughs; and whilst the blest branches are distributed, a shrine shall be prepared with relics from which the Body of the Lord shall be suspended in a pyx, and it shall be borne,

[1] Dr. Rock (iv. 227–32) gives us a full account of the various services, and observances, on Palm Sunday. He also gives an extract from the "*Crede Michi*," of Clement Maideston, the great rubrician of his time, in which their symbolical meaning, as it was then understood, is fully explained.

pendeat, et ad locum stationis a duobus clericis de secunda forma, non tamen processioni[1] sequendo, sed in loco[2] primæ stationis obviam veniendo, habitu non mutato, deferatur, lumine in lanterna precedente: et sic eat processio, precentore incipiente antiphonam, et excellentiore sacerdote exequente officium processionis, vexillis precedentibus, in primis circa claustrum, et ita exeant per portam cimiterii canonicorum usque ad locum primæ stationis, quæ fit in extrema parte cimiterii laicorum, ubi in primis legitur evangelium ab ipso diacono induto ad processionem: deinde tres clerici, habitu non mutato, conversi ad populum, ante reliquias, versum[3] cantent. Post singulos versus, executor officii incipiat antiphonam, conversus ad reliquias, quam prosequatur chorus cum genuflexione; ab ipso quoque executore primo cum choro fiat genuflexio.

Deinde eat processio ad locum secundæ stationis, precentore incipiente antiphonam; fiat[4] autem secunda statio ante ostium ubi pueri cantant "*Gloria, laus.*" Peracta hac statione, eat processio ad locum tertiæ stationis, quæ fieri solet ante aliud ostium ipsius ecclesiæ ex eodem latere, ubi tres sacerdotes, in ipso ostio, habitu non mutato, conversi ad populum, dicant versum. Hiis peractis, eat processio ad ostium occidentale, et ibi intret[5] sub capsula reliquiarum[6] ex transverso ostii elevata, et fiat statio ante crucem, et in ipsa statione executor officii incipiat antiphonam, cruce

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[1] D. processionem.

[2] D. locum.

[3] D. versus.

[4] D. fit.

[5] D. intrent.

[6] In cathedrals and some of the larger churches there were shrines light and movable enough to be borne on the shoulders of the clergy and held so high at the church-door that all who were in a procession could, by stooping slightly, walk under them. See below (p. 127) where we have expressions which imply, not only a portable shrine for relics, but also the large chest attached to the stone-work on which they stood.

by two clerics of the second form, to the place of the first "station," not however by following the procession, but by meeting it in the place of the first "station," their "habit" not being changed, and the light in the lantern preceding them: and so the procession shall advance, the precentor commencing the antiphon, and the priest more exalted in dignity officiating at the procession, with banners preceding, and first of all round the cloister; and so they shall go out through the gate of the canons' cemetery to the place of the first "station" which is made in the extreme part of the cemetery of the laics, where first of all is read the Gospel by the deacon himself vested for the procession; then three clerics, without a change of "habit," turned to the people before the relics shall sing the verse. After each verse, the officiator, turned towards the relics, shall commence the antiphon, which the choir shall follow up with genuflexion: by the officiator also himself first of all, with the choir, shall genuflection be made.

Then the procession shall go to the place of the second "station," the precentor beginning the antiphon; the second "station," shall be before the door where the boys sing "*Gloria, laus.*"[1] This "station" completed, the procession shall go on to the place of the third "station" which is wont to be before the other door of the church on the same side, where three priests in the entrance itself, without change of "habit," turned towards the people, say the verse. These completed, the procession shall go to the west door, and there enter beneath the casket of relics raised high across the entrance of the church, and there shall be made a "station" before the cross, and in the station itself the officiator shall commence the antiphon, the cross having been already un-

[1] See the whole of this hymn in the "Processionale ad usum Sarum," edited by Dr. Henderson (1882), p. 52.

jam discooperta,[1] et respondeat chorus cum genuflexione, et sic incipiat sacerdos [2] ter, singulis vicibus vocem exaltando, una cum choro genuflexionem faciendo; et post tertiam inceptionem chorus eandem antiphonam in ipsa statione totam prosequatur.[3] Qua finita, intrent chorum, cruce etiam super principale altare discooperta; et sic permaneat tota die discooperta.

LXXI. Modus processionis in die Natalis Domini.

In die Natalis Domini, dicta tertia, eat processio circa claustrum, cum tribus acolytis tres cruces deferentibus, et duobus thuribulis. Deinde predicto modo procedant, tribus, de superiori gradu, prosam in eundo cantantibus, in medio procedentibus, quæ in ipsa statione ante crucem ab eisdem terminetur. Cetera omnia, ut prenotatum est, sunt exequenda.

LXXII. Adaptatio ejusdem in aliis festis duplicibus novem lectionum.

Fol. 13. Modus processionis hujus diei locum habet in omnibus festis duplicibus novem lectionum per annum, quæ, ex sua solempnitate, processionem habent; excepto quod in aliis prosa non dicitur, et excepta Purificatione beatæ Mariæ; tunc enim, dum tertia canitur, executor officii solempni apparatu se induat, et omnes ejus ministri, sicut ad executionem missæ. Tertia dicta, idem sacerdos, cum suis ministris, ad altare pro-

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[1] Cruce jam *discooperta*,—this custom of uncovering the cross on Palm Sunday was peculiar to the Sarum rite. In the Roman rite, the cross is covered on Passion Sunday (*i.e.*, the Sunday before Palm Sunday), and is not uncovered till the service on Good Friday. In the Sarum rite an exception was made for Palm Sunday.

[2] D. here adds "a." (=antiphonam).

[3] D. persequatur.

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covered, and the choir shall respond with genuflexion, and so the priest shall begin three times, at each verse exalting his voice, and together with the choir making genuflexion; and after the third commencement the choir shall go through the whole of the same antiphon in the station itself. Which completed, they shall enter the choir, the cross on the high altar having been uncovered; and so it shall remain uncovered for the whole day.

LXXI. On the manner of the procession upon Christmas Day.

On Christmas Day, tierce having been said, the procession shall go round the cloister, with three acolytes bearing three crosses, and with two thuribles. Then they shall proceed in the aforesaid manner, three of the higher grade walking in the middle and singing the prose[1] in going, which shall be concluded by the same in the station itself before the cross. All the rest shall be carried out as is previously noted.

LXXII. Adaptation of the same in other double feasts of nine lections.

The manner of the procession of this day holds good in all double feasts of nine lections throughout the year, which, from their own solemnity, have a procession; except that in others the prose[1] is not said, and except on the Purification of St. Mary; for then, whilst tierce is being sung, the officiator shall vest himself in solemn apparel, and all his attendants, as at the celebration of mass. Tierce having been said, the same priest with

[1] The "*Prose*"—this term was at the first confined to the extension of the versicles to the "*Alleluia*" at mass. Later on it signified the composition known as the "*Sequence*," which was a like prolongation of the versicle of the "*Alleluia*," and was instituted to give the deacon time to reach the pulpit for chanting the gospel. By degrees words were set to these cadences. The term "*Prose*" was used, to denote that the laws of metre were not strictly observed. See Sarum Breviary (1882), vol. i., p. 1498.

cessionaliter incedat, et cereos ante altare benedicat, et aquam benedictam[1] aspergat: deinde thurificet. Hiis peractis, in stallo suo se recipiat, dum cerei distribuuntur. Cereis distributis, eat processio, modo predicto, et, in statione ante crucem, tres de superiori gradu dicant versum in pulpito, conversi ad populum, habitu non mutato. Cetera ut supra.

LXXIII. Ordinatio processionis diei Paschæ.

Die Paschæ eodem modo fit processio sicut die Natalis Domini; excepto quod die Paschæ dicitur versus in pulpito sicut die Purificationis. In octavis Paschæ eodem modo fit processio sicut in ceteris Dominicis diebus, præter habitum; et excepto quod hac die dicitur versus in pulpito sicut in die Paschæ.

LXXIV. Die Ascensionis.[2]

In die Ascensionis ordinetur processio sicut in die Paschæ, excepto quod hac die vexilla processionem precedunt, prius Leo, deinde minora vexilla per ordinem; ultimo loco, Draco. Deinde, inter subdiaconum et thuribularium, duo de secunda forma capsulam reliquiarum in cappis sericis deferant. Ipse quoque diaconus eo die deferat reliquias, pro dispositione sacristarii.[3] Preterea hac die procedit processio per medium chori, et exit per ostium occidentale, procedendo in septentrionali latere circuendo extrinsecus totam ecclesiam et atrium, et per predictum ostium

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[1] D. aqua benedicta aspergat.

[2] D. In die Ascensionis ordo processionis.

[3] D. sacristarum.

his attendants shall go in procession to the altar, and bless the tapers before the altar, and sprinkle the blest water; then he shall incense the altar. These ceremonies being completed, he shall betake him to his stall, whilst the tapers are distributed. The tapers having been distributed, the procession shall go in manner aforesaid, and, in the "station" before the cross, three of higher rank shall say the verse in the pulpit, turned towards the people, with no change of "habit." The rest, as aforesaid.

LXXIII. Ordering of the procession on Easter Day.

On Easter Day the procession is in the same manner as on Christmas Day; except that on Easter Day the verse is said in the pulpit, as in the day of the Purification. In the octaves of Easter the procession is in the same manner as on all other Sundays, except the "habit," and except that on this day the verse is said in the pulpit as on Easter Day.

LXXIV. On Ascension Day.

On Ascension Day the procession shall be ordered as on Easter Day, except that on this day banners precede the procession,—first of all Leo (the Lion), then the lesser banners in their order, last of all Draco (the Dragon).[1] Then, between the subdeacon and the censer-bearer, two of the second form shall carry the casket of relics in silken copes. The deacon himself also on that day shall carry the relics, on the appointment of the sacrist. Moreover on this day the procession advances through the middle of the choir, and leaves it by the western door, proceeding along the north side and going right round the outside of the church and church-

[1] In the edition of the "Processionale ad usum Sarum," recently published by Dr. Henderson (1882), will be found copies of the interesting wood-cuts, contained in the edition of 1528, illustrating this procession with banners on Ascension Day. See also Rock's "Church of our Fathers," iv. 255.

sicut die Dominica Palmarum intrant. Cetera ut in die Natali.[1]

LXXV. In die Pentecostes.[2]

In die Pentecostes ordinatur processio sicut in die Natalis Domini. Procedit autem usque in atrium sicut in Dominica Palmarum, et ita sine statione procedit, et intrat per ostium ecclesiæ occidentale. [Cetera sicut in die Natali.][3]

LXXVI. In capite Jejunii.

In capite Jejunii, post cinerum susceptionem, eat processio per medium chori ad ostium ecclesiæ australe, excellentioribus precedentibus, precedente vexillo cilicino. Deinde episcopus, vel executor officii, penitentes singulatim[4] per manus ejiciat; ministerio archidiaconorum si episcopus presens fuerit. Quibus ejectis, redeat processio, ordine solito processionum servato.

LXXVII. De processionibus ferialibus[5] per Quadragesimam.

Preterea sciendum, quod per totam Quadragesimam, usque ad Cœnam Domini, *quarta* et *sexta* feriis[6] ebdomadæ solet fieri processio ad altaria per ordinem; primo die ad altare S. Martini, deinde ad cetera per ordinem; nisi festum novem lectionum impediat. Quarta itaque feria ebdomadæ primæ Quadragesimæ, cantata nona, ante inchoationem missæ, eat processio, sed sine cruce, per ostium presbiterii ad altare S. Martini: sacerdos cum suis ministris in albis. Deinde,

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[1] D. die Natali Domini.

[2] D. ordo processionis in die Pentecostes.

[3] D. omits words within brackets.

[4] D. singillatim.

[5] D. De processione feriarum.

[6] D. feria.

yard, and they enter by the aforesaid door as on Palm Sunday. The rest shall be as on Christmas Day.

LXXV. On Whitsunday.

On Whitsunday the procession is ordered as on Christmas Day. It proceeds however to the churchyard as on Palm Sunday, and so proceeds without a "station," and enters through the west door of the church. The rest shall be as on Christmas Day.

LXXVI. At the beginning of Lent (=Ash Wednesday).

On Ash Wednesday, after the reception of the ashes, the procession shall go through the middle of the choir to the south door of the church, the more dignified going first, with a banner of sackcloth borne before them. Then the bishop, or the officiator, shall eject the penitents by their hands one by one from the church; by the ministry of archdeacons if the bishop be present. After whose ejection, the procession shall return, the accustomed order of processions being observed.[1]

LXXVII. On ferial processions during Lent.

It is moreover to be understood that throughout Lent[2] till Thursday in Holy Week, on the *fourth* and *sixth* days of the week, a procession is accustomed to be made to the various altars in order; on the first day to the altar of St. Martin, then to the rest in order, unless a feast of nine lections hinder it. On the fourth day of the first week of Lent, none-song having been chanted, before the commencement of mass, the procession shall go, but without the cross, through the door of the presbytery to the altar of St. Martin; the priest with his attendants in albs. Then, the responsory having been

[1] Much that is illustrative of the ceremonies and services of Ash Wednesday in olden times is given in Rock's "Church of our Fathers," iii. 63. A woodcut explaining the order of the procession will be found in Dr. Henderson's edition of the "Sarum Processional" (1882), p. 30.

[2] These processions within the church, singing the litany on each Wednesday and Friday during Lent, were peculiar to the Sarum rite. Rock, iii. 223.

cantato responsorio, clerici ordine quo in choro ordinantur, se prosternant, ita quod sacerdos ad gradum altaris, cum diacono a dextris et subdiacono a sinistris, suam faciat prostrationem,[1] cum "*Kyrie eleison,*" et psalmo "*Miserere mei, Deus.*" Finitis precibus,[2] stando, dicat orationem;[2] qua finita et cantata letania, a duobus de secunda forma, usque ad "*Sancta Maria,* "*Ora pro nobis,*" habitu non mutato, processio presbiterium circuendo, per ostium chori occidentale chorum intret, predictis duobus ad gradum chori letaniam terminantibus; et sacerdos cum suis ministris abscedat, nulla oratione dicta. Eodem modo et ordine fit processio qualibet sexta feria per Quadragesimam.

Fol. 13, *verso.*

LXXVIII. De processione in Cœna Domini.

In Cœna Domini,[3] nona cantata, eat processio ad ostium ecclesiæ, sicut in capite Jejunii, sintque presentes in atrio[4] ecclesiæ penitentes; deinde, si episcopus adest, principalis archidiaconus, ex parte penitentium,[5] extra ostium lectionem legat in cappa serica, quæ non legatur episcopo absente. Finita lectione, incipiat antiphonam bis continue;[6] deinde diaconus ex parte penitentium dicat "*Flectamus genua,*" in albis; et diaconus ex parte episcopi dicat "*Levate*" in simili habitu; et

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[1] D. prosternationem.

[2] By "*preces*" are meant the supplications and responses which commenced with "Kyrie eleison"; by "*oratio*" is intended the proper prayer (*oratio propria*) for the service. The "*oremus*" is a technical name for the prayer "*proper.*"

[3] *Cœna Domini,—i.e.,* the Thursday in Holy Week, so called from the institution of the Sacrament of the Lord's Supper on that day. The appellation *Maundy* is said to be derived from *mandatum* (= command), its Latin name being "Dies "mandati." See S. John, xiii. 34.

[4] In "*atrio,*"—*may* mean the *porch;* but as *atrium* in a preceding passage (p. 128) clearly means the *church-yard,* it has been thought best so to translate it here also.

[5] *Ex parte penitentium,* — the bishop sat or stood inside the door, turning to the penitents; the archdeacon went out to them, and read the address or lesson, turning towards the bishop.

[6] D. continuo.

sung, the "clerics," in the order in which they are arranged in chapter, shall prostrate themselves, so that the priest, at the foot of the altar, with a deacon on his right and a subdeacon on his left, shall make his prostration with "*Kyrie eleison,*" and the psalm "*Miserere* "*mei, Deus.*" The prayers ended, he shall say the "*Oremus*" standing; and when this is ended, and the litany chanted by two of the second form, up to "*Sancta* "*Maria, Ora pro nobis,*" without change of "habit," the procession, after going round the presbytery, shall enter the choir through its western door, the aforesaid two finishing the litany at the choir-step; and the priest with his attendants shall then depart, without saying any "*Oremus.*" In the same manner and order the procession is arranged on every sixth "feria" (Friday) in Lent.

LXXVIII. Of the procession on Maundy Thursday.

On Maundy Thursday,[1] none-song having been chanted, the procession shall go to the door of the church as on Ash Wednesday; and the penitents shall be present in the churchyard; then if the bishop be present, the principal archdeacon, on the side of the penitents, shall read the lesson without the door in a silken cope, this not being read when the bishop is absent. The lesson being finished he shall commence the antiphon twice continuously; then the deacon, on the penitents' side, shall say "*Flectamus genua,*" in an alb, and the deacon, on the bishop's side, shall "*Levate*" in a similar "habit;"

[1] There are no precise directions either here or elsewhere for the ceremonial to be observed between Maundy Thursday and Easter Eve, though, at p. 80, we have instructions as to the "Table" for the three nights before Easter, and, at p. 11, we are told what were the duties of the treasurer as regards "lights" to be supplied on Good Friday, and thenceforth till matins on Easter Day. Thus far, this copy of the treatise is incomplete. What these observances were, may be seen in Rock's "Church of our Fathers," iv. 240.

ita fiat tribus vicibus. Deinde penitentes singulatim per manus ecclesiæ restituant[1] ministerio archidiaconorum. Quibus peractis, processio, more solito, in chorum redeat.

LXXIX. Processio in vigilia Paschæ [ad ignem benedicendum.][2]

In vigilia Paschæ, congregatis clericis in choro, executor officii in cappa serica, diaconus dalmatica, subdiaconus tunica, induantur, cum ministris suis, sine lumine in cereis, et igne in thuribulo, quodam de prima forma in superpelliceo cereum illuminandum in hasta quadam deferente, et processionem precedens post aquæ latorem per medium chori et ad fontes, novum ignem benedicendum processionaliter eat, choro sequente, precedentibus excellentioribus, et, ad columpnam ex parte australi, ignem benedicat. Quo peracto, solito more redeat processio in chorum, duobus de secunda forma cantantibus in superpelliceis versus[3] quosdam.

LXXX. Eodem die processio ad fontes.

Finita septiforma letania, quæ a septem pueris[4] in superpelliciis dicatur in medio chori, et quinque-partita letania a quinque diaconis de secunda forma similiter in medio chori inchoata in superpelliciis, ad prolationem "*Sancta Maria, Ora pro nobis,*" eat processio ad fontes, duobus diaconis de secunda forma in albis oleum et crisma deferentibus inter subdiaconum et thuribularium pariter incedentibus.[5] Cereus quoque bene-

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[1] D. singillatim per manus episcopus restituat ecclesiæ.

[2] D. omits the words within brackets.

[3] In the Dublin MS. there is added "*Inventor rutili,*" being the first words of the hymn or *prose* then sung. See Dr. Henderson's edition (1882) of the "Sarum Processional" (p. 79) for the whole hymn.

[4] D. primis.

[5] In the Dublin MS., in writing of the 15th century, these words are in the lower margin, "N^a.— "feria vi^a in crastino Ascensionis "amoveatur cereus paschalis."

and it shall be done so three times. Then taking them by the hand they shall restore the penitents one by one to the church, by the ministration of the archdeacons. These things completed, the procession shall, in the accustomed manner, return to the choir.

LXXIX. Procession on the vigil of Easter to bless the fire.

On the vigil of Easter, the clerics being assembled in the choir, the officiator vested in a silken cope, the deacon in a dalmatic, the subdeacon in a tunic, accompanied by their attendants, having no light in their tapers or fire in the thurible, one of the first form in a surplice carrying on a pole[1] the taper to be lighted, and heading the procession after the bearer of the blest water through the middle of the choir to the font, shall go processionally to bless the new fire, the choir following him, the highest in dignity walking first; and, at the column on the south side, he shall bless the fire. This done, the procession shall return in the usual manner into the choir, two of the second form chanting some verses in surplices.

LXXX. Procession on the same day to the font.

The septiform litany, which shall be said by *seven* boys in surplices in the middle of the choir, being finished, and the quinque-partite litany having been commenced in like manner in the middle of the choir by *five* deacons in surplices, at the invocation "*Sancta Maria, Ora pro nobis*" the procession shall go to the font, two deacons of the second form in albs, carrying the oil and crism, walking together between the subdeacon and the incense-bearer. Moreover the (Paschal) candle necessary for the

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[1] A woodcut showing this "*cereus in hastâ*," or "Paschal Candle," will be found in Dr. Henderson's edition of the "Sarum Processional," p. 80. See also Rock's "Church of our Fathers," iv. 244.

dicendis fontibus necessarius precedat accensus, qui a quodam de prima forma in superpelliceo deferatur, et exeat processio per ostium presbiterii australe, et in australi latere ecclesiæ procedendo[1] ad fontes veniat. Finita letania, executor officii, conversus ad orientem, fontibus benedicendis assistat, ministris fontes ordinate circumstantibus; scilicet, a dextris juxta sacerdotem stet diaconus, subdiaconus a sinistris. Qui fert crisma stet juxta diaconum, qui autem oleum juxta subdiaconum. Qui vero crucem defert sacerdoti sit oppositus, ad eum conversus; juxta quem eodem modo stent duo ceropherarii. Consecratis fontibus, non infunditur[2] oleum[3] nec crisma, nisi sit aliquis baptizandus. Completo fontium ministerio, tres clerici de superiori gradu in cappis sericis canant "*Rex sanc-*" *torum.*" Finito primo versu chorus eundem repetat, et sic progredientes chorum intrent.

LXXXI. Processio ante matutinas [in] die Paschæ.

In die Paschæ ante matutinas, duo excellentiores presbiteri in superpelliceis, [prius incensato sepulchro cum magna veneratione, "corpus Dominicum" super altare deponant; deinde][4] crucem de sepulchro tollant, [excellentiore presbitero inchoante antiphonam, et sic eam,][5] per ostium[6] australe presbiterii incedentes, et per
Fol. 14. medium chori regredientes, cum thuribulario et ceropherariis precedentibus, ad altare S. Martini canentes deferant. Deinde, dicto versiculo et oratione ab excellentiore sacerdote, ibi inchoentur matutinæ, post debitam campanarum pulsationem.

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[1] D. procedens.

[2] D. infundatur.

[3] The Sarum rite was distinct from the Roman, in that, in the latter the oil and chrism are poured at once.

[4] D. omits the words within brackets.

[5] D. for the words within brackets reads "qui eam."

[6] D. reads "qui eam per ostium."

blessing of the font shall go first, lighted, borne by one of the first form in a surplice, and the procession shall go out by the south door of the presbytery, and going down the south side of the church shall come to the font. The litany completed, the officiater, turning to the east, shall assist at the blessing of the font, his attendants standing round in due order; to wit, on the right nearest the priest shall stand the deacon, on his left hand the sub-deacon. He who carries the crism shall stand next the deacon, he who carries the cross shall be opposite to the priest, turned towards him; and next to him, turned in the same direction, shall stand two taper-bearers. The font having been consecrated, no oil or crism is poured into it, unless there be some one to be baptised. The ministration at the font being completed, three clerics of the higher grade in silken copes shall sing "*Rex* "*sanctorum.*" After the first verse is finished the choir shall repeat the same, and so advancing they shall enter the choir.

LXXXI. Procession before matins on Easter Day.

On Easter Day before matins, two of the priests higher in dignity in surplices, the sepulchre having been first incensed with great reverence, shall place the Lord's body upon the altar; then they shall lift the cross from the sepulchre, the more dignified priest beginning the antiphon, and so walking through the south door of the presbytery and returning through the middle of the choir, with the thurifer and taper-bearers preceding, they shall carry it singing to the altar of S. Martin. Then the versicle and the prayer having been said by the more dignified priest, the office of matins shall be begun, after the accustomed ringing of the bells.

LXXXII. Processio quæ eodem die ad vesperas fit ad fontes.

Eodem die ad vesperas, post primum "*Benedicamus,*" eat processio ad fontes eodem modo et ordine in superpelliciis quo in vigilia Paschæ quando itur ad fontes benedicendos; excepto quod hic nullus [1] precedit cereus processionem. Deinde tres pueri in ipsa statione ante fontes, habitu non mutato, cantent "*Alleluia.*" Post repetitionem ipsius "*Alleluia,*" incensatis fontibus, dicat ibi sacerdos versiculum et orationem; postea, ante crucem, aliam faciant stationem, ubi dicta oratione, [solito] more [2] in chorum redeant.

LXXXIII. De processionibus per ebdomadam faciendis [3] ad matutinas et ad vesperas.

Feria secunda ebdomadæ Paschæ ad matutinas post primum "*Benedicamus,*" eat processio cum acolito deferente crucem in superpelliceo, et cum ceropherariis et thuribulo, solito more per medium chori ante crucem, et ibi facta statione dicatur versus ante crucem a duobus de superiori gradu in superpelliciis, ad chorum [4] conversis. Deinde dicta oratione cum versiculo, more solito, in chorum redeant. Hoc eodem modo fit [5] processio ante crucem ad matutinas singulis diebus per ebdo-

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[1] The Dublin MS. omits "*nullus,*" but the text as given above from the Sarum MS. is undoubtedly the correct one, as is proved from the following corresponding rubric in the Sarum Processional,—"Nulla "vero die per hanc hebdomadam "(*sc. Paschalem*) precedat cereus "paschalis processionem nec sub-"sequatur, secundum usum Sarum "ecclesiæ, nec ad vesperas nec ad "matutinas." See Dr. Henderson's "Processionale ad usum Sarum" (1882), p. 94.

[2] D. has "*solito* more," which no doubt is the correct reading, the former word having been accidentally omitted in the Sarum transcript.

[3] D. reads "De processione per "ebdomadam Paschæ facienda."

[4] D. reads "ad clerum."

[5] D. reads "Hæc eodem modo "fiat processio."

LXXXII. Procession on the same day to the font.

On the same day at vespers, after the first "*Benedicamus*" the procession shall go to the font in the same manner and order, in surplices, as on the vigil of Easter when they go to bless the font; except that here no [Paschal] candle precedes the procession. Then three boys in the station itself before the fonts, without a change of "habit," shall sing "*Alleluia.*" After the repetition of the "*Alleluia,*" the fonts being incensed, the priest shall then say the versicle and the prayer; afterwards they shall make another station before the cross, when after the prayer is said, they shall return in the usual manner to the choir.

LXXXIII. Of processions throughout Easter week at matins and at vespers.

On the second day (Monday) in Easter week at matins after the first "*Benedicamus,*" the procession shall go with an acolyte in a surplice bearing a cross, and with the taper-bearers and incense, through the middle of the choir in the usual manner to the foot of the cross, and there having made a "station" the verse shall be said before the cross by two of the higher grade in surplices, turned towards the choir. Then after the prayer with the versicle has been said they shall return in the usual manner into the choir. In the same way the procession is made before the cross at matins on each day throughout the week, except that on the two days next following

madam, nisi quod duobus diebus sequentibus dicitur versus in statione ante crucem, a duobus de secunda forma. Reliquis vero sequentibus feriis nullus versus dicitur. Eadem feria ad vesperas eodem modo et ordine eat processio quo in die[1] Paschæ ad vesperas, excepto quod hac die pueri non cantant in statione ad fontes. Simili quoque modo observetur processio ad vesperas singulis diebus per ebdomadam usque ad sabbatum.

LXXXIV. Processio quæ fit in Sabbato quod dicitur "in albis"[2] ante crucem.

In Sabbato vero ad vesperas eat processio, post primum "*Benedicamus,*" cum ceropherariis et thuribulario tantum per medium chori, non jam ad fontes cum oleo et crismate, sicut in precedentibus diebus, sed ante crucem tantum, et ibi in statione ipsa dicatur versus a duobus de superiori gradu in superpelliciis, ad clerum conversis. Deinde dicta[3] oratione cum versu, in chorum redeat processio solito more. Sciendum autem quod in[4] hoc Sabbato usque ad Ascensionem Domini singulis sabbatis, ad vesperas, predicto modo fit processio, excepto quod in mediis sabbatis dicitur versus in statione a duobus de secunda forma: ultimo vero sabbato dicitur idem versus in superiori gradu. Eodem modo fit processio ad vesperas in vigilia Inventionis S. Crucis, excepto quod ibi nullus versus dicitur in statione.

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[1] D. in quo die.

[2] Sabbatum "in *albis*"; that is, Saturday before "Low Sunday," (or the first Sunday after Easter), so called because it was the last day on which the white baptismal robe was worn.

[3] D. dicta ibi oratione.

[4] D. has "*ab* hoc sabbato," which is probably the right reading.

(Tuesday and Wednesday) the verse is said in the "station" before the cross, by two of the second form. On the remaining days no verse is said. On the same day at vespers the procession shall go in the same manner and order as on Easter day at vespers, except that on this day the boys do not sing in the "station" at the fonts. In like manner the procession shall be ordered at vespers on each day during the week up to the Saturday.

LXXXIV. Procession on the Saturday called "in albis" to before the cross.

On the Saturday at vespers the procession shall go, after the first "*Benedicamus*," with the taper-bearers and the thurifer only, through the middle of the choir, not now to the fonts with the oil and crism, as on the preceding days, but before the cross only, and in the "station" itself shall be said the verse by two of higher grade in surplices, turned towards the clergy. Then the prayer having been said with the verse, it shall return to the choir in the usual manner. It is to be understood however that (from) this Saturday till the Ascension, on each Saturday at vespers the procession is ordered in the aforesaid way, except that on the intermediate Saturdays the verse is said in the "station" by two of the second form; on the last Saturday however the same verse is said in the superior grade. In the same way the procession is made at vespers on the vigil of the Invention of the Holy Cross, except that there no verse is said in the "station."

LXXXV. Processio quæ fit in letania majore.

In letania majore, dicta missa ad principale altare, et cantata sexta,[1] ordinata processione ad gradum chori, per medium chori et ecclesiæ, exeat processio per ostium ecclesiæ australe, eodem modo et habitu sicut in diebus Dominicis; excepto quod hic vexilla processionem precedunt, et capsulæ reliquiarum pro dispositione sacristarii in hac processione deferuntur a duobus de secunda forma, habitu non mutato: et sic eat processio ad aliquam ecclesiam in urbe vel suburbio, et ibi, missa cantata, processionaliter redeant ad ecclesiam per idem ostium quo egressi sunt, et ita in chorum solito more redeant: et ita finita letania, dicatur oratio cum versiculo ad gradum chori, habitu non mutato.

LXXXVI. Processiones quæ fiunt in Rogationibus et in vigilia Ascensionis.[2]

Feria *secunda* in Rogationibus hoc eodem modo ordinatur et procedit processio, excepto quod precedit "Draco," et deinde "Leo." Preterea hoc die eat[3] processio per ostium supradictum, et procedit per[4] portam civitatis occidentalem, et ita circuendo civitatem ex latere septentrionali in aliqua ecclesia se recipit, et ibi celebrata missa, per portam civitatis orientalem ad ecclesiam redit. Et cetera ut prius.

Fol. 14, *verso.*

[5] Feria *tertia* in Rogationibus eat processio per portam civitatis orientalem usque ad ecclesiam eo die adeundam, et ibi, celebrata missa, civitatem ex latere

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[1] D. reads "meridie."

[2] D. has the simple heading "De "Processio in rogationibus."

[3] D. exeat.

[4] D. "*ad* portam."

[5] The Dublin MS. makes this a separate section, with the heading "De feria tertia in rogationibus."

LXXXV The procession which is made in the greater litany.

In the greater litany, mass having been said at the principal altar, and sext having been sung, and the procession ordered at the choir-step, the procession shall advance through the middle of the choir and go out through the south door of the church, in the same manner and "habit" as on Sundays; except that here the banners precede the procession, and the caskets of relics are carried in this procession according to the appointment of the sacrist by two of the second form, their "habit" being unchanged; and so the procession shall go to some church in the city or suburbs, and, mass having been sung there, they shall return in procession to the church through the same door by which they went out, and so shall return to the choir in the accustomed manner; and so the litany being finished, the prayer with the versicle shall be said at the choir-step, the "habit" not being changed.

LXXXVI. Processions which are made on Rogation Days and on the vigil of the Ascension.

On the *second* day in Rogation-week the procession is ordered and proceeds in this same way, except that Draco goes first, and then Leo.[1] Moreover on this day the procession shall go through the aforesaid door, and advance through the west gate of the city, and so going round the city on the north side betake themselves to some church, and mass having been celebrated there returns through the east gate of the city to the cathedral. And the rest shall be ordered as before.

On the *third* day in Rogation-week the procession shall go through the eastern gate of the city to the church to be visited on that day, and there mass having been said, after going round the south side of the city shall

[1] See above, p. 126.

australi circuendo per portam civitatis occidentalem ad ecclesiam redeat. Cetera ut prius.

LXXXVII. In vigilia Ascensionis.

In vigilia Ascensionis simili modo ordinatur processio; ut in predictis feriis eat[1] processio ad locum destinatum et redeat.[2]

LXXXVIII. In vigilia Pentecostes.

In vigilia Pentecostes eodem modo et ordine fit processio ad fontes sicut in vigilia Paschæ, per omnia.

LXXXIX. In sabbatis in æstate ad vesperas ante crucem.

In sabbato quando cantatur "*Deus omnium*"[3] ad vesperas, post omnes memorias, præter memoriam Beatæ Mariæ, fit processio ad crucem eodem modo quo in sabbato octavarum Paschæ, excepto quod hic nullus versus[4] in statione; et eodem modo singulis sabbatis usque ad Adventum Domini, nisi duplex festum impedierit.

XC. Processiones quæ fiant venerationis causa.

Fiunt præterea quædam processiones venerationis causa, ad suscipiendum regem, archiepiscopum, et proprium episcopum, vel legatum, quæ eodem modo et habitu ordinantur quo in duplicibus festis. Procedunt autem per medium chori et ecclesiæ, et per ostium

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[1] D. reads "eat etiam processio."

[2] D. adds, "omnibus ut supra "peractis."

[3] The hymn alluded to is probably "*Deus Creator omnium.*" See Chambers' "The Psalter," p. 323, and Sarum "Breviary" (1882), i. p. 403.

[4] D. adds "dicitur."

return to the church through the western gate. The rest shall be as before.

LXXXVII. In the vigil of the Ascension.

In the vigil of the Ascension the procession is ordered in a similar way; as in the before-named days the procession shall go to the destined place, and return.

LXXXVIII. In the vigil of Whitsunday.

In the vigil of Whitsunday the procession to the font is ordered in every respect as in the vigil of Easter.

LXXXIX. On Saturdays in Summer[1] at vespers before the Cross.

On the Saturday when "*Deus omnium*" is sung at vespers, after all the memorials, except the memorial of St. Mary, the procession to the cross is made in the same way as on the Saturday of the octaves of Easter, except that here no verse is said in a "station;" and in the same way on each Saturday up to Advent unless a double feast should hinder it.

XC. Processions which are to be made in token of respect.

There are certain processions which are made for the sake of reverence, to receive a king, an archbishop, and the bishop of the see, or a legate, which are ordered in the same manner and "habit" as in double feasts. They proceed through the middle of the choir

[1] See "Processionale ad usum "Sarum" (Dr. Henderson, 1882), p. 128, for full directions as to the processions on these Saturdays, which extended from Trinity-tide till Advent. There is a woodcut given, explaining the "Statio ad vesperas "ante crucem in Sabbatis per æsta-"tem.

ecclesiæ australe exeunt usque ad locum destinatum incedentes, ibique personam suscipiendam in processione duo excellentiores personæ in redeundo suscipiant, et eadem via qua accesserant usque ad gradum altaris adducant, qua ibi ad orandum prostrata, excellentior sacerdos orationem[1] super eam dicat.

XCI. Processio ad hominem mortuum[2] suscipiendum.

Si vero cum processione homo mortuus sit suscipiendus, eodem modo [et ordine][3] ordinetur processio, et incedat, in alio tamen habitu.[4] Sacerdos in hac processione et minister in albis incedunt, chorus autem in cappis nigris; et cum ad locum destinatum pervenerit processio, cadaver ipsum sacerdos aqua benedicta aspergat; deinde thurificet. Postea vero in ecclesiam redeant, et si canonicus fuerit cujus corpus defertur, in chorum deferatur; sin autem, extra chorum in ecclesia, dicta oratione, relinquatur.

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[1] At the foot of this folio in the Sarum MS. are given what are called "Preces super legatum vel "episcopum suscipiendum," which are as follows:—

"Pater noster.—Et ne nos. . . . "Ostende nobis, Domine, miseri- "cordiam. Domine salvum fac "servum tuum. Mitte ei, Domine, "auxilium de sancto. Esto ei, "Domine, turris fortitudinis. Ni- "hil proficiat inimicus in eo. "Domine Deus virtutum quæsu- "mus nos. Domine exaudi ora- "tionem meam."

Oremus,—"Rege quæsumus, Do- "mine, famulum tuum legatum "[*vel* episcopum] nostrum, et "intercedente beata Dei genetrice "Maria cum omnibus sanctis tuis, "gratiæ tuæ in eo multiplica dona, "ut ab omnibus liber offensis, et "temporalibus non destituatur "auxiliis, et sempiternis gaudeat "institutis per &c."

Vel,—"Omnipotens sempiterne "Deus, miserere famulo tuo N . . . "et dirige eum secundum tuam "clementiam in viam salutis "eternæ, ut, Te donante, tibi pla- "cita cupiat, et tota virtute per- "ficiat, per Christum Dominum "nostrum."

[2] D. Processio ad homines mortuos.

[3] D. omits words within brackets.

[4] D. in alio tamen habitu quia sacerdos et ministri ejus.

and church, and go out through the south door of the church, walking to the place appointed, and there the two highest in dignity shall receive in returning the "person" to be received, in procession, and in the same way in which they had entered shall conduct him to the step of the altar, and whilst he is prostrate in prayer, the priest higher in dignity shall say the prayer over him.

XCI. Procession to meet one borne to burial.

If however one dead is to be received in procession, the procession shall be ordered and shall advance in the same manner and order, only in other "habit." The priest in this procession as well as the attendant walk in albs, the choir however in black copes; and when the procession shall arrive at the appointed place, the priest shall sprinkle the body itself with blest water; then he shall incense it. Afterwards they shall return into the church, and if it be a canon whose body is borne, it shall be carried into the choir; but if not, it shall be left in the church outside the choir, the prayer having been said.

XCII. De modo exequendi officium Dominica prima in Adventu ad missam, et de officiis [singulorum][1] ministrorum.

Dominica prima in Adventu, peracta processione, dum tertia cantatur, executor officii et sui ministri, ad missam dicendam, se induant, et si episcopus fuerit,[2] tres habeat diaconos et totidem subdiaconos ad minus, sicut in omni festo novem lectionum, quando ipse exequitur officium. In die vero Pentecostes, et in die Cœnæ, septem diaconos, et septem subdiaconos, et tres acolitos. In aliis vero duplicibus quinque tantum. Die vero Parasceves, unum solum diaconum, et unum solum subdiaconum.

Fol. 15. Cantata vero tertia, et officio missæ inchoato, dum post officium "*Gloria Patri*" inchoatur, executor officii cum suis ministris ordinate presbiterium intrent et ad altare accedant;[3] diacono et subdiacono, casulis indutis, manus tamen ad modum sacerdotis extra casulam non tenentibus, ceteris ministris in albis existentibus; quibus vero temporibus diaconi et subdiaconi casulis, dalmaticis, et tunicis, et albis, uti debeant, in Ordinali plene describitur.

Ad gradum altaris sacerdos ipse confessionem dicat, diacono ei assistente a dextris, subdiacono a sinistris. Et sciendum quod, quisque[4] sacerdos officium exequatur, semper episcopus si presens fuerit, ad gradum altaris "*Confiteor*" dicat. Dicta vero absolutione, sacerdos diaconum deosculetur, deinde subdiaconum; quod semper observatur, nisi missa pro fidelibus fuerit dicenda, et exceptis tribus ultimis diebus in Passione Domini.

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[1] D. omits "singulorum."

[2] D. has "adfuerit,"—which is probably the true reading.

[3] D. incedant.

[4] D. quisquis.

XCII. On the manner of executing the office at mass on the first Sunday in Advent, and of the functions of the several attendants.

On the first Sunday in Advent, the procession having been completed, whilst tierce is being sung the officiator and his attendants shall vest themselves for saying the mass, and, should the bishop be present, he shall have three deacons and as many subdeacons at the least, as in every feast of nine lections when he himself executes the office. On Whitsunday however, and on Maundy Thursday, he shall have seven deacons, and seven subdeacons, and three acolytes. In other double feasts however five only. On Good Friday, one deacon only, and one subdeacon.

Tierce having been sung[1] and the office of the mass begun, whilst "Gloria Patri" is begun after the office, the officiator with his attendants in due order shall enter the presbytery and go to the altar; the deacon and subdeacon vested in chasubles, not however after the manner of the priest holding their hands outside the chasuble, the other attendants being in albs; at what times the deacons and subdeacons should use chasubles, dalmatics, tunics, and albs, is fully described in the Ordinal.

At the step of the altar, the priest himself shall say the confession, the deacon assisting him on the right, the subdeacon on the left. And it is to be understood that, whatever priest fulfils the office, the bishop, should he be present, shall say "*Confiteor*" at the step of the altar. The absolution having been pronounced, the priest shall kiss the deacon, then the subdeacon; which is always to be observed, unless mass for the faithful departed is to be said, and except on the last three days in Passion-tide.

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[1] The time for the parochial mass used to be, except on days of fasting, immediately after tierce or "*undern-sang*"; that is about 9 a.m. The "altare *parochiale*" is alluded to at p. 12. See Thorpe's "Ancient Laws, &c.," ii. 449.

Hiis peractis, ceropherarii candelabra cum cereis ad gradum altaris dimittant. Post humiliationem vero sacerdotis ad altare factam, ipsum altare sacerdos thurificet diaconi ministerio; deinde ab ipso diacono ipse sacerdos thurificetur, et postea textum ministerio subdiaconi deosculetur. Hiis peractis, in dextro cornu altaris cum diacono et subdiacono officium missæ usque ad orationem prosequatur, sive usque ad "*Gloria in* "*excelsis*," quando "*Gloria in excelsis*" dicitur. Quo facto, sacerdos cum suis ministris, in sedibus ad hoc paratis se recipiant, usque ad orationem dicendam, vel, in alio tempore, usque ad "*Gloria in excelsis*" incipiendum. Dum vero sacerdos ad officium exequendum stat ad altare, diaconus post eum[1] stet in primo gradu ante altare, deinde subdiaconus ordinate, ita quod quotiens sacerdos ad populum se convertit, diaconus similiter se convertat, subdiacono interim ipsi sacerdoti de casula aptanda subministrante.

Sciendum autem quod quicquid a sacerdote dicitur ante epistolam in dextro cornu altaris expletur; similiter post perceptionem sacramenti; cetera omnia in medio altaris fiunt.

Post introitum[2] vero missæ, unus ceropherariorum panem, et vinum, et aquam, in pixide et phiolis[3] solempniter ad locum ubi panis, vinum, et aqua ad Eucharistiæ ministrationem disponuntur, deferat; reliquus vero ceropherarius pelves cum aqua et manutergio. Incepta vero ultima oratione ante epistolam, casula

[1] D. omits "post eum."

[2] The *introit* consists of an antiphon, followed by the first verse of a psalm and "*Gloria Patri*," after which the antiphon is repeated. It is called *introit*, because it was sung at the entrance or approach of the priest to the altar. The rubric in the Sarum Missal runs thus:—"Officium missæ usque ad oratione prosequatur; vel usque ad "'Gloria in excelsis' quando dicitur; et post officium et psalmum "repetatur officium." To the word "*officium*" Maskell (Ancient Liturgy (1846), p. 21) appends the following note:—"*Officium*, more "commonly called in later years "'*Introitus*,' as in the Roman "use. In the Milan or Ambrosian Missal it is called *Ingressa*. . . . These introits, as is "well known, were retained in the "first revised liturgy of king Edward VI."

[3] D. phiola.

These offices being completed, the taper-bearers shall place their candlesticks with their tapers at the step of the altar. After making due reverence to the altar the priest shall incense the altar itself with the assistance of a deacon; then the priest shall be himself incensed by the deacon, and shall afterwards kiss the "text" by the ministration of a subdeacon. These things being completed, on the right side of the altar with the deacon and subdeacon the office of the mass is proceeded with up to the prayer, or to "*Gloria in excelsis*," when "*Gloria in excelsis*" is said. Which done, the priest with his attendants shall betake themselves to seats made ready for the purpose, until the saying of the prayer, or, at other seasons, till the commencement of "*Gloria in excelsis*." Whilst however the priest stands at the altar to execute the office, the deacon shall stand behind him on the first step before the altar, and then the subdeacon in due order, so that as often as the priest turns him to the people, the deacon shall so turn himself in like manner, the subdeacon meanwhile ministering to the priest in arranging the chasuble.

It is to be understood however that whatever is said by the priest before the epistle is so said on the right side[1] of the altar; in like manner after the partaking of the sacrament; all the rest is done in the middle of the altar.

After the introit of the mass, one of the taper-bearers shall bring bread and wine and water in a pyx and cruets solemnly to the place where the bread, wine, and water are arranged for the ministration of the Eucharist; the other taper-bearer shall bring basins with water and a towel. The last prayer before the epistle having been begun, his chasuble meanwhile being laid side, the sub-

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[1] See above, p. 50, note [3].

interim deposita, subdiaconus per medium chori, ad legendam epistolam, ad pulpitum accedat; et, dum epistola legitur, duo pueri in superpelliceis, facta inclinatione ad altare ad gradum chori, in pulpito ipso se ad cantandum gradale preparent.

Interim etiam veniant duo cerophorarii obviam acolito, ad ostium presbiterii, cum veneratione ipsum calicem ad locum predictæ administrationis deferenti, offertorio et corporalibus ipsi calici superpositis; est[1] autem acolitus in albis et mantello serico ad hoc parato. Calice itaque in loco debito reposito, corporalia ipse acolitus super altare solempniter deponat, ipsum altare in recessu deosculando. Quo facto, cerophorarii candelabra cum cereis ad gradum altaris demittant. Lecta epistola, subdiaconus panem et vinum, post manuum ablutionem, ad Eucharistiæ ministrationem in loco ipsius administrationis preparet, ministerio acoliti. Dum gradale canitur,[2] duo de superiori gradu, ad cantandum "*Alleluia*" cappis sericis se induant, et ad pulpitum accedant. Dicto vero gradali, pueri cantores ad gradum altaris inclinaturi[3] redeant. Post[4] quoque epistolam unus ceroferariorum, cum aliquo puero de choro, aquilam in pulpito ad legendum evangelium ornando[5] preparet. Dum "*Alleluia*" canitur, diaconus, prius ablutis manibus, casula humerum sinistrum modo stolæ succinctus, corporalia super altare disponat. Dum prosa canitur, diaconus ipse altare thurificet; deinde ad commonitionem puerorum ministrantium a choro ad ministeria sua redientium, accepto texto evangeliorum,[6] et data ei humiliato a sacerdote

Fol. 15, *verso.*

[1] The reading is "*est*," but it seems possibly a mistake for "*eat*."

[2] D. canunt.

[3] D. reads "inclinatis capitibus."

[4] D. "post lectam quoque epi-" stolam."

[5] *Ornando* (= by adorning),—this was done by throwing a silk veil, of the colour of the day, over the eagle or lectern.

[6] The subdeacon carried the book containing the Gospel appointed for the day—either a missal, or evangeliarium, or other book, with the Epistles and Gospels marked out for each day;—the deacon carried the text of the four Gospels on the open palm of his left hand, and when he had reached the "pul-" pitum" the subdeacon placed the

deacon shall go through the middle of the choir, to the pulpit, to read the epistle; and whilst the epistle is read, two boys in surplices, after making their inclination to the altar at the choir-step, shall prepare themselves for singing the gradual in the pulpit itself.

Meanwhile the two taper-bearers shall come to meet the acolyte at the door of the presbytery, as he carries with reverence the chalice itself to the place of the aforesaid administration, the offertory veil and corporals being laid on the chalice itself; the acolyte is in an alb and a silken mantle provided for this function. The chalice being set in its proper place, the acolyte himself shall reverently lay the corporals upon the altar, as he retires kissing the altar itself. Which having been done the taper-bearers shall set down the candlesticks with the tapers at the step of the altar. The epistle having been read, the subdeacon shall, after washing his hands, prepare bread and wine for the ministration of the Eucharist in the place of its administration, with the assistance of an acolyte. Whilst the gradual is being sung, two of the higher grade shall vest themselves in silken copes for singing the "*Alleluia*," and shall go to the pulpit. The gradual having been said, the boy-singers shall return, bowing at the step of the altar. After the epistle also one of the taper-bearers, with some boy from the choir, shall prepare and duly adorn the "eagle" in the pulpit preparatory to reading the gospel. Whilst the "*Alleluia*" is sung, a deacon, first having washed his hands, begirt with a chasuble over his left shoulder in the manner of a stole, shall arrange the corporals upon the altar. Whilst the prose is sung the deacon himself shall incense the altar; then at the warning of the ministering boys returning from the choir to their ministrations, taking up the text of the gospels, and a blessing being given to him as he bows

"evangeliarium" open upon its desk after it had been duly "*adorned*," and then took the text of the Gospels from the deacon, standing by his side and holding it whilst the deacon sung the Gospel of the day from the "Evange-"liarium."

benedictione, cum ceroferariis et thuribulario, precedente subdiacono, librum lectionis evangelicæ deferente, per medium chori ad pulpitum accedat, textum ipsum super sinistram manum solempniter gestando. Et cum ad locum legendi pervenerit,[1] textum ipsum subdiaconus accipiat, et a sinistris ipsius diaconi ipsum, dum evangelium legitur, teneat: et lecto evangelio ipsum deosculandum ipsi diacono porrigat a dextra parte ipsius. In redeundo tamen textum ipsum ad altare ex directo pectori deferat. Post inceptionem "*Credo in Unum*" sacerdos ipse ministerio diaconi thurificetur, et postea, ministerio subdiaconi, textum deosculetur. Quo peracto, chorus, ministerio pueri, more solito, incensetur, sequente subdiacono textum deosculandum singulis eo ordine quo incensantur porrigente. Hiis peractis, acolito ministrante subdiacono, subdiacono ipsi diacono, sacerdos prius "hostiam" super patenam, deinde calicem a manu diaconi accipiat, diacono manum ipsius sacerdotis utraque vice deosculante.

Postea, ordinato sacrificio, et debito modo deposito, sacerdos sacrificium, ministerio diaconi, ter in signum crucis thurificet; deinde ter in circuitu, postea ex utraque parte sacrificii. Quo peracto, sacerdos manus abluat, ministerio subdiaconi et aliorum ministrorum, diacono interim ipsum altare in sinistro cornu incensante, et reliquias, more solito, [in circuitu].[2] Accedente autem sacerdote ad divinum obsequium exequendum, diaconus et subdiaconus suis gradibus ordinate se teneant. Et si episcopus celebraverit, omnes diaconi in eodem gradu diaconorum consistant, principali diacono medium locum inter eos optinente: simili modo

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[1] D. perveniunt.

[2] D. omits the words within brackets.

himself down by the priest, he shall, bearing the book of gospel lections, with taper-bearers and the incense-bearer and the subdeacon going before him, advance through the middle of the choir to the pulpit, reverently bearing the text itself in his left hand. And when he shall have come to the place of reading the gospel, the subdeacon shall receive the text itself, and, whilst the gospel is read, shall hold it on the left of the deacon; and the gospel having been read he shall offer it to be kissed to the deacon himself standing on his right hand. In returning however he carry the text itself to the altar in the front of his breast. After the commencement of "*Credo in Unum,*" the priest himself by the ministration of a deacon shall be incensed, and afterwards, by the ministration of a subdeacon, shall kiss the text. This done, the choir, by the ministration of a boy, shall be incensed in the accustomed way, a subdeacon following and offering the text to be kissed by each one in the order in which they are incensed. These things completed, an acolyte ministering to the subdeacon, the subdeacon to the deacon, the priest shall first receive the "host" on the paten, and then the chalice from the hand of the deacon, the deacon each time kissing the hand of the priest.

Afterwards, the "sacrifice" being duly ordered and placed in the usual manner, the priest, with the assistance of a deacon, shall incense the "sacrifice" three times in the sign of the cross; then three times in going round it, and afterwards on either side. Which being finished, the priest shall wash his hands by the ministrations of the subdeacon and other attendants, the deacon in the meantime incensing the altar on its left side, and the relics, in the accustomed manner, all round. When the priest approaches the altar to perform the divine homage, the deacon and subdeacon shall be duly arranged each on his own step. And if the bishop be the celebrant, all the deacons shall stand on the same step of the deacons, the chief deacon taking the middle position

subdiaconi in gradu subdiaconorum se habeant; ceteris omnibus diaconis et subdiaconis gestum principalis diaconi et principalis subdiaconi imitantibus, excepto quod principalis subdiaconus, sacerdoti ad populum convertenti, solus ministrat. Sacerdote vero "*Per omnia sæcula*" incipiente, subdiaconus offertorium et patenam a manu diaconi accipiat, et ipsam tenendam, quousque oratio Dominica dicatur, acolito, offertorio coopertam, committat, in gradu post subdiaconum interim constituto. Sciendum autem quod pueri ministrantes, dum "*Secretum Missæ*" tractatur, in choro moram faciant, exteriorem locum primæ formæ tenentes, quousque sacerdos cancellatis manibus [1] ad altare se inclinet. Tunc enim ad altare accedunt, ad ministrandum diacono in manuum ablutione, cum subdiacono. Sacerdote vero, corpore Domini calicem in modum crucis signante, diaconus ei a dextris assistat, eique in corporalibus sustinendis subministret.

Inchoata vero oratione Dominica, diaconus patenam a manu subdiaconi recipiat, et, post dictam orationem Dominicam, eam sacerdoti porrigat. Post tertium "*Per omnia*" si episcopus celebraverit, diaconus ad populum conversus, baculum episcopi in dextra tenens, curvatura baculi ad se conversa, dicat "*Humiliate vos ad benedictionem.*" Deinde episcopus, eucharistia interim super patenam reposita, super populum faciat benedictionem. Ad "*Agnus Dei*" dicendum, accedant [2]

[1] The rubric of the Hereford use has "Tunc cancellatis *brachiis*" (*arms* not *hands*) "in modum cruc is, inclinet se devote," &c.; but both the Sarum and York use have "Corpore inclinato cancellatis *manibus* dicat, &c." The expression may here mean simply "with *clasped* hands," though, interpreting by the Hereford rubric, it more probably signifies "with hands folded *cross-wise.*" See Maskell's Ancient Liturgy, p. 101 (1846).

[2] This is the reading of the Dublin MS., and is probably the correct one, though that of the Sarum MS. is apparently "*ascendat.*" See the Sarum Breviary (1882), ii. 495.

between them; in like manner the subdeacons shall place themselves on the step of the subdeacons; all the other deacons and subdeacons imitating the action of the principal deacon and principal subdeacon, except that the principal subdeacon shall alone minister to the priest when he turns to the people. When the priest begins "*Per omnia sæcula,*" the subdeacon shall receive the offertory veil and paten from the hands of the deacon, and shall give it, covered with the offertory veil, to be held, until the Lord's Prayer shall be said, by an acolyte meanwhile standing for the purpose on the step behind the subdeacon. It is to be understood that the attendant boys whilst "*Secretum Missæ*"[1] is proceeding, shall remain in the choir, occupying the outside place of the first form, until the priest with hands folded crosswise shall bow himself to the altar. For then they shall advance to the altar, to minister to the deacon in the washing of hands, with the subdeacon. When the priest signs with the sign of a cross the chalice with the "host" the deacon shall assist him on the right hand and assist him in holding the corporals.

When the Lord's Prayer is begun, the deacon shall receive the paten from the hand of the subdeacon, and after the Lord's Prayer is said, shall hand it to the priest. After the third "*Per omnia,*" if the bishop have celebrated, the deacon turned to the people, holding the bishop's staff in his right hand, the crook of the staff turned towards himself, shall say, "*Bow down yourselves* "*for the blessing.*" Then the bishop, the eucharist meanwhile being placed on the paten, shall make benediction over the people. At saying the "*Agnus Dei,*"

[1] This expression, which might perhaps be correctly translated "whilst *the secret part of the* "*mass* is proceeding," refers to the whole "*canon*" of the mass and not to the "*secreta,*" properly so called, the latter being a prayer, or prayers, immediately before the preface, and following the offertory. Much illustrative of such expressions will be found in the notes to the "Lay Folks Mass "Book," edited for the Early English Text Society by Canon Simmons. See pp. 265–267.

Fol. 16. diaconus et subdiaconus ad sacerdotem, uterque a dextris, diaconus propior, subdiaconus remotior. "*Pacem*" vero diaconus a sacerdote accipiat; deinde primo subdiaconum,[1] deinde ad gradum chori rectorem "ex parte "decani," dehinc alium "ex parte cantoris" osculetur; qui duo "*Pacem*" choro reportent, incipientes a decano et cantore, vel ab hiis qui stallis eorum stant proximiores. Post perceptionem sacramenti, sacerdote ad manus abluendas veniente, diaconus corporalia complicet, et in loculo reponat. Postea vero ipsa corporalia calici cum offertorio superponat, ipsumque calicem, dum post-communio dicitur, ipsi acolito committat, qui, dum "*Per omnia*" dicitur, post orationem, ea solempnitate qua eum apportavit, reportet. Post "*Be-*"*nedicamus*" dictum a diacono, iterum[2] casula induto, ad populum converso, et post inclinationem a se factam, sacerdos cum suis ministris, modo quo accessit, abscedat.[3]

XCIII. Adaptatio servitii Dominicæ primæ in Adventu in aliis Dominicis; cum suis exceptionibus.

Modus servitii hujus Dominicæ locum habet omni die Dominica simplici per annum, excepto quod in Adventu, et a Septuagesima usque ad Pascha, utuntur diaconus et subdiaconus casulis;[4] in aliis vero tempori-

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[1] D. deinde subdiacono porrigat.
[2] D. interim.
[3] D. recedat.
[4] In margin of MS. D., in handwriting of the fifteenth century, is "*Quare hoc?*"

the deacon and subdeacon shall go up to the priest, both on his right hand, the deacon nearer, the subdeacon further off. The deacon shall receive the "*Pax*"[1] from the priest; then he shall kiss first the subdeacon, then at the choir-step the ruler on the "decani" side, then the other ruler on the "cantoris" side; which two shall pass on the "*Pax*" to the choir, beginning from the dean and precentor; or those who stand nearest to their stalls. After the reception of the sacrament, whilst the priest goes to wash his hands, the deacon shall fold up the corporals, and replace them in the burse. Afterwards however he shall place the corporals with the offertory veil over the chalice, and whilst the post-communion is being said, shall give the chalice itself to the acolyte, who, whilst "*Per omnia*" is being said, after the prayer, with that solemnity with which he brought it, shall carry it back. After "*Benedicamus*" said by the deacon, who shall have resumed his chasuble, and turned to the people, and after reverence made by himself [to the altar], the priest with his attendants shall depart in the manner in which he entered.

XCIII. Adaptation of the service of the first Sunday in Advent to other Sundays; with their exceptions.

The mode of service of this Sunday holds good for every simple Sunday through the year, except that in Advent, and from Septuagesima up to Easter, the deacon and subdeacon use chasubles, but at other times dal-

[1] The "*Pax*," or kiss of peace, was at the first conveyed by a kiss on the cheek, afterwards the priest kissed a figure of our Lord, painted on a piece of wood, or graven on a plate of copper, which was set in a frame with a handle behind, in order that it might be passed from one to another. It was called "*osculatorium*" and "*tabula pacis*"; though its common name was "*pax brede.*" In the "Church of our Fathers" (iv. 160, 195) will be found much information on this subject, and some woodcuts showing its form, and the way in which it used to stand upon the altar at mass.

bus dalmaticis et tunicis. Preterea in predictis temporibus inchoatur missa sine "*Gloria in excelsis*" et terminatur sine "*Ite missa est*": in aliis vero cum "*Gloria in excelsis,*" et cum "*Ite missa est*" terminatur.

Preterea nulla die Dominica per annum[1] dicitur prosa ad missam, nisi in Adventu Domini quando de Dominica agitur; et die Dominica qua cantatur "*Dum medium silentium,*" ratione venerationis temporis Natalis Domini. Preterea qualibet die Dominica per annum dicitur "*Alleluia*" ad missam, nisi in[2] Septuagésima usque ad Pascha. Tunc enim tractus cantatur, sine "*Alleluia*" et sine prosa, a quatuor de superiori gradu in cappis sericis ad gradum chori; ita quod omnes simul primum versum incipiant, quem duo ex parte chori principales prosequantur, aliis duobus interim in extrema parte primæ formæ sedentibus, et ita, alternis vicibus singuli versus ab illis quatuor [totius tractus][3] dicantur,[4] choro interim sedente, ita quidem[5] ut omnes simul tractum ipsum terminent. In prima tamen Dominica Quadragesimæ, et in Dominica Palmarum, "tractus" in choro alternis vicibus cantatur hinc inde, modo predicto.

XCIV. De modo exequendi officium missæ feria secunda in Adventu.

Secunda feria in Adventu idem modus servitii servatur qui in precedenti Dominica, quibusdam exceptis,

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[1] By the expression "*nulla die Dominica per annum*" is meant any "*ordinary* Sunday," for it does not include special Sundays like Easter or Whitsunday, or a Sunday when the office of a saint takes precedence of the office of a Sunday.

[2] D. nisi *a* Septuagesima,

[3] D. omits words within brackets.

[4] D. dicuntur.

[5] D. reads "ita quod omnes."

matics and tunics. Moreover in the aforesaid times the mass is commenced without "*Gloria in excelsis,*" and finished without "*Ite missa est*": on other Sundays however it is begun with "*Gloria in excelsis,*" and terminated with "*Ite missa est.*"

Moreover on no Sunday throughout the year is a prose said at mass, except in Advent, when the office is of the Sunday, and on the Sunday when "*Dum medium silentium*" is sung [as an introit] by reason of the reverence of Christmas-tide. Moreover on every Sunday throughout the year "*Alleluia*" is said at mass, except in Septuagesima up to Easter. For then the "tract" is chanted without "*Alleluia*" and without a prose, by four of the superior grade in silken copes at the choir-step; so that all [four] shall together begin the first verse, which the two principal ones on the choir-side shall carry on, the other two meanwhile being seated at the extreme end of the first form; and so the separate verses of the whole "tract" are said alternately by those four, the choir meanwhile being seated, so however that all shall finish the "tract" itself together.[1] On the first Sunday of Lent, and on Palm Sunday, the "tract"[2] is sung in choir in alternate turns, from this side to that, in the manner just described.

XCIV. On the manner of performing the office of the mass on the second day in Advent.

On the second day in Advent the same mode of service is observed as on the preceding Sunday, with

[1] The meaning seems to be,—that all four shall sing together the last verse of the "Tract," in the same manner as all four sang together the first verse, the intermediate verses being sung alternately by two and two on each side of the choir.

[2] The "*Tract*" was a portion of the psalms, which, on all ferial days (kept as such), and from Septuagesima till Easter, during the great penitential season, when the "*Alleluias*" were omitted, was substituted in their place. It is said to have been called a "*Tract,*" from the leisurely and mournful strain in which it was sung.

scilicet, quod in hac feria intrat sacerdos cum suis ministris ad officium exequendum in initio ipsius officii missæ; preterea epistola ad gradum chori legitur; gradale ab uno solo puero in superpelliceo ad gradum chori cantatur; "*Alleluia*" ab alio puero tali loco et habitu; evangelium non in pulpito in aquila, sed in presbiterio super pulpito ad [hoc] parato,[1] versus aquilonem converso diacono, quod unus ceroferariorum, post lectam epistolam, in loco debito disponat et ornet. Dum legitur evangelium, subdiaconus textum teneat in faciem ipsius legentis, ceroferariis diacono assistentibus, uno ex dextris, reliquo a sinistris. Preterea, post lectum evangelium, sacerdos textum ministerio [diaconi] deosculetur, sed tunc non thurificetur, nec chorus incensetur; nunquam enim chorus post evangelium incensatur,[2] nisi quando "*Credo in Unum*" dicitur, sed tunc semper. Preterea "*Pax*" a diacono choro apportatur per duos extremos de secunda forma; cetera ut prius. Preterea hac feria, ante tertiam, dicitur missa in capitulo pro fidelibus,[3] cum diacono et subdiacono, albis tantum indutis, quod semper observatur in omni missa pro defunctis, nisi quando pro episcopis ipsius ecclesiæ defunctis celebratur, et in crastino Omnium Sanctorum: tunc enim dalmaticis, et tunicis, utuntur.

Fol. 16, *verso.*

XCV. Adaptatio officii missæ hujus feriæ in aliis feriis per annum.

Similis quoque modus servitii servatur omnibus feriis per annum, excepto quod a Septuagesima usque ad Pascha non dicitur "*Alleluia*" ad missam, sed per totam Quadragesimæ secundam et quartam et sextam feriam,[4] semper usque ad Pascha, dicitur "tractus" in

[1] D. reads "non pulpito sed in "presbiterio super pulpitum ad hoc "paratum."

[2] D. adds "ad missam."

[3] D. pro fidelibus defunctis.

[4] D. reads "Quadragesimam, se-"cunda et quarta et sexta feria."

certain exceptions; to wit, that on this day the priest enters with his attendants to fulfil the office of the mass in the beginning of the office itself; moreover the epistle is read at the choir-step; the gradual is sung by one boy alone in a surplice at the choir-step; the "*Alleluia*" by another boy in the same place and a similar "habit;" the gospel, not at the eagle in the pulpit, but in the presbytery at a pulpit (or lectern) made ready for this purpose, the deacon turned towards the north, which one of the taper-bearers, after the epistle has been read, shall in the proper place arrange and adorn.[1] Whilst the gospel is being read, a subdeacon shall hold the text in the face of the reader himself, taper-bearers assisting the deacon, one on the right hand, the other on the left. Moreover after the gospel has been read the priest shall kiss the text presented to him by the deacon, but at that time he is not incensed, neither is the choir incensed; for the choir is never incensed after the gospel, except when "*Credo* "*in Unum*" is said, but then always. Moreover the "*Pax*" is conveyed from the deacon to the choir by the two last of the second form: the rest shall be as before. Moreover on this day, before tierce, is said in chapter the mass for the faithful [departed], with the deacon and subdeacon vested only in albs, which is always observed in every mass for the departed, except when it is celebrated for deceased bishops of this church, and on the morrow of All Saints: then they use dalmatics, and tunics.

XCV. Adaptation of the Office of the Mass of this Day to other Days through the Year.

A like manner of service is observed on all days throughout the year, except that from Septuagesima till Easter "*Alleluia*" is not said at mass; but throughout the second, and fourth, and sixth day of Lent always up to Easter, the "tract" is said in choir in the

[1] For the meaning of this expression, which is the translation of "*ornet*," see the note on p. 150.

choro modo predeterminato. Preterea omni feria per annum, nisi in Adventu et Septuagesima, utuntur diaconus et subdiaconus dalmaticis et tunicis, nisi in vigiliis, et quatuor temporibus; tunc enim sunt in albis. Preterea in vigilia Natalis Domini, acolitus, dum oratio ante epistolam dicitur, ad gradum chori veniat, et ibi lectionem ante epistolam legat. Qua lecta, epistola ibidem sine intervallo legatur. Preterea, in omni "quatuor temporum" quarta feria, acolitus simili quoque modo lectionem legat ante epistolam, sed sine "*Dominus vobiscum,*" cum precedat oratio,[1] et cum cantus intervallo epistola sequatur. Simili modo in Sabbatis "quatuor temporum" primam lectionem legat acolitus; deinde sequentes in secunda forma discurrant, pro dispositione "magistri scholarum," et in superpelliciis, ita ut ultima a sacerdote legatur. Cantus vero per singulas lectiones singuli pueri pro dispositione cantoris in superpelliciis cantent. Post ultimam tamen lectionem cantent duo de secunda forma in superpelliciis, ad gradum chori, sicut[2] pueri. Tractum[3] vero post epistolam duo de secunda forma, in cappis nigris, ad gradum similiter, cantent. Preterea per totum Quadragesimam post nonam cantatur missa.[4] [Preterea nulla feria in Paschali tempore dicitur missa capitalis][4] pro defunctis, nisi fiat anniversarium, vel trigintale.

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[1] D. reads "sed '*Dominus vobis-*" "'*cum*' precedat orationem," but the reading as given above is more probably the correct one. It means that on the Wednesdays in Ember-week a prayer (or collect) precedes, and then the epistle follows, with the interval of a chant. This is the same as in the Roman use, the "chant" spoken of being, not a hymn, but a short "tract."

[2] D. sicut et pueri.

[3] D. tractus.

[4] D. reads "cantata missa in "capitulo pro defunctis," and omits the words within brackets.

afore appointed way. Moreover on every day through the year, except in Advent and Septuagesima, the deacon and subdeacon use dalmatics and tunics, except in vigils, and at Ember-tide; for then they are in albs. Moreover on the vigil of Christmas Day, an acolyte, whilst the prayer before the epistle is being said, shall come to the choir-step, and there read the lection before the epistle. Which having been read, the epistle shall without any interval be read in the same place. Moreover on every fourth day (Wednesday) of Ember-tide, an acolyte in similar manner shall read the lection before the epistle, but without "*Dominus vobiscum*," when a prayer precedes, and when the epistle follows, with the interval of a chant. In like manner on Saturdays in Ember-tide an acolyte shall read the first lections; then the following ones shall run in the second form, at the arrangement of the "master of the schools," and in surplices, so however that the last shall be read by a priest. Separate boys, at the appointment of the precentor, shall sing the chants after the several lections, vested in surplices. After the last lection however two of the second form shall sing, in surplices, at the choir-step, as the boys. Two of the second form shall in like manner at the choir-step, vested in black copes, sing the "tract" after the epistle. Moreover through the whole of Lent mass is sung after nones. Moreover "capitular" mass for the dead is said on no week-day in Easter-tide; unless it be an anniversary or a "tri-"gintal" (=trental).[1]

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[1] *Trigintal*,—for the meaning of this term see the note on p. 20.

XCVI. De modo exequendi officium primæ missæ in die Natalis Domini.[1]

In die Natalis Domini, post "*Te Deum laudamus,*" excellentior sacerdos primam missam cantet, cujus ministerium expletur sicut in Dominica, excepto quod diaconus et subdiaconus et acolitus utuntur dalmaticis et tunicis.[2] Preterea cum "*Gloria in excelsis*" missa dicitur. Lectio ante epistolam in pulpito ab aliquibus duobus, pro dispositione [cantoris], in cappis sericis cantetur, et sine intervallo epistola legatur. Graduale in pulpito in cappis a tribus de secunda forma cantetur: "*Alleluia*" a tribus excellentioribus in cappis sericis ibidem dicatur. Preterea, si episcopus exequatur officium, omnes ministri in chorum ad prosam cantandam veniant, præter principalem diaconum et principalem subdiaconum, et ibi moram faciant diaconi et subdiaconi in medio chori cum rectoribus chori, donec principalis diaconus a pulpito post lectum evangelium [per chorum][3] redeat. Preterea in processione ad evangelium legendum crux procedit,[4] quæ a dextris erit legentis evangelium, facie crucifixi ad legentem conversa. Lecto evangelio, principalem diaconum comitentur ceteri diaconi et subdiaconi a choro usque ad altare processionaliter, ita quod bini precedant subdiaconi,[5] deinde[6] principalis subdiaconus in ultimo ordine subdiaconorum, uno subdiacono incedente ei a dextris, altero a sinistris: postea sequantur diaconi ordine simili dispositi; et hoc modo et ordine ad introitum missæ dominum episcopum precedant.

Fol. 17. Preterea ad incensandum[7] chorum post "*Credo in unum*" duo veniunt thuribularii; duo subdiaconi cum

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[1] On Christmas Day there were *three* different masses, one after "*Te Deum*" in matins; a second after Tierce; and a third at some time that is not particularly specified. See Chambers' "Seven Hours of Prayer," p. 439.

[2] D. reads "dalmatica et tunica et pallio."

[3] D. omits the words within brackets.

[4] D. precedit.

[5] D. diaconi.

[6] D. deinde precedat.

[7] D. reads "ad incensandum ad post," &c.

XCVI. On the manner of executing the office of the first mass on Christmas Day.

On Christmas Day after "*Te Deum laudamus*" the more dignified priest shall sing the first mass, the service of which is performed as on Sunday, except that the deacon and subdeacon and acolyte use dalmatics and tunics. Moreover the mass is said with "*Gloria* "*in excelsis.*" The lection before the epistle shall be sung by any two, at the arrangement of the precentor, in the pulpit, vested in silken copes, and the epistle shall be read without any interval. The gradual shall be sung by three of the second form in silken copes in the pulpit: the "*Alleluia*" shall be said by three of the more dignified in the same place. Moreover, if the bishop be the officiator, all the ministers shall come into the choir to sing the prose, except the principal deacon and principal subdeacon, and there the deacons and subdeacons shall tarry in the middle of the choir with the rulers of the choir, until the principal deacon shall return from the pulpit, after reading the gospel, through the choir. Moreover in the procession to read the gospel the cross precedes, and this shall be on the right of the reader of the gospel, the face of the crucifix being turned towards the reader. After the gospel has been read, the rest of the deacons and subdeacons accompany the principal deacon from the choir to the altar in procession, so that subdeacons go first two and two, then the principal subdeacon in the last row of subdeacons, one subdeacon walking on his right, and another on his left; afterwards the deacons shall follow arranged in like manner, and in this manner and order they shall go before the bishop for the commencement of mass.

Moreover two thurifers come to incense the choir after "*Credo in Unum*"; [and] two subdeacons with

duobus textis. Si autem episcopus non celebraverit, unum textorum defert[1] acolitus "ex parte cantoris"; primo autem est incensandus cantor, deinde principales rectores chori ex utraque parte sui, deinde duo rectores secundarii; postea chorus, solito more; eodem modo sequatur[2] textum. In "*Pace*" danda primo deosculetur diaconus principalem subdiaconum, a quo ceteri diaconi et subdiaconi "*Pacem*" sumant; deinde duos secundarios rectores, qui primo "*Pacem*" deferant cantori, et ejus duobus collateralibus rectoribus principalibus, postea ipsis principalibus [rectoribus][3] "*Pacem*" ipsam ex parte "decani" et "cantoris" deferentibus; secundariis vero, ex parte "cancellarii" et "thesaurarii."

XCVII. Modus exequendi officium secundæ missæ eodem die.

Secundam missam celebrabit sacerdos, quem episcopus ad hoc elegerit, eodem modo ut in Dominica prima in Adventu, excepto quod quidam de secunda forma leget lectionem ante epistolam in superpelliceo, quam continuo sequatur epistola. Preterea diaconus ab episcopo benedictionem accipiet ad pronuntiandum evangelium; et, post lectum evangelium, per episcopum transeundo, prius eum incensabit; et postea subdiaconus textum ei apertum deosculandum porriget; "*Pacem*" quoque, statim post deosculatum subdiaconum, ipsi episcopo diaconus porriget. Cetera[4] ut prius.

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[1] D. deferat.

[2] D. reads "eodem ordine sequatur osculando textum," which is probably the correct reading. In the Wells Statutes, as edited by Mr. Reynolds (p. 40) we have the latter clause given as a separate sentence, "Eodem modo sequatur textus."—The meaning seems to be,—"afterwards the choir (shall be incensed) as usual; in the same way or order (*i.e.* as they were successively incensed) the choir shall follow up [the kissing of] the text."

[3] D. omits "rectoribus."

[4] D. cetera omnia.

two texts. If however the bishop be not the celebrant, an acolyte from the "cantoris" side of the choir carries one of the texts; first of all, the precentor is to be incensed, then the principal rulers of the choir on either side of him; then the two secondary rulers; afterwards the choir as usual; in the same order they shall follow up the [kissing of the] "text." In giving the "*Pax*," the deacon first of all kisses the principal subdeacon, from whom the rest of the deacons and subdeacons take the "*Pax*"; then the two secondary rulers, who first of all bear the "*Pax*" to the precentor and the two principal rulers on his side; the two principal rulers themselves afterwards carrying the "*Pax*" on the side of the "dean" and "precentor"; the secondary rulers [carrying it] on the side of the "chancellor" and "treasurer."

XCVII. Manner of executing the office of the second mass on the same day.

The priest, whom the bishop shall select for this office, shall celebrate the second mass in the same manner as on the first Sunday in Advent, except that one of the second form shall read the lection before the epistle in a surplice, and the epistle shall forthwith follow the lection. Moreover the deacon shall receive the benediction from the bishop to read the gospel; and, after having read the gospel, he shall first of all in passing before the bishop incense him; and afterwards the subdeacon shall extend the text, open, to be kissed by him. Immediately after giving the kiss to the subdeacon the deacon shall offer the "*Pax*" to the bishop himself. The rest shall be as before.

XCVIII. De officio tertiæ missæ eadem die.

Tertiam missam celebrabit episcopus, vel excellentior alius sacerdos, eo absente,[1] simili modo ut primam, præter processionem, in qua omnes diaconi et subdiaconi ad missam ministraturi processionaliter incedent.[2]

XCIX. Adaptatio servitii hujus diei in aliis festis omnibus cum regimine chori.

Similis modus servitii observatur in omnibus festis duplicibus non continuis, et in continuis etiam, excepto quod ibi non semper excellentior sacerdos exequitur[3] officium, sed secundum gradus dignitatum[4] personarum fiat descensus, ut in Natali, et in Pascha, et Pentecoste, Similis quoque modus servatur in omni festo, et in omnibus octavis, et feriis infra octavas, cum regimine chori; excepto quod in prædictis feriis cantatur "*Alle-*"*luia*" in pulpito a rectoribus chori, habitu non mutato. Preterea si aliquid festum novem lectionum Quadragesimæ fiat [in] aliqua feria,[5] ante tertiam missa "de festo" dicatur in dalmaticis et tunicis; post nonam vero missa "de jejunio"; utraque ad principale altare.

C. De modo exequendi officium missæ in festis trium lectionum.

Similis modus servatur in festis trium lectionum qui in feriis, exceptis prostrationibus, et exceptis feriis[6] in quibus Invitatorium a duobus cantatur. In talibus enim festis gradale a duobus pueris in superpelliciis ad gradum chori cantatur; "*Alleluia*" vero a duobus de secunda forma, eodem loco et habitu. Qui modus servitii servatur in omnibus[7] commemorationibus

[1] D. absente episcopo.

[2] D. incedant.

[3] D. exequatur.

[4] D. reads "gradus dignitatem. "Præterea fiat descensus," &c.

[5] D. in Quadragesima fiat aliqua feria.

[6] The reading of the D. MS.,—*i.e.*, *festis*,—seems clearly enough, from the words that immediately follow, to be the correct one, and it has been adopted in the translation.

[7] D. omits "omnibus."

XCVIII. Of the office of the third mass on the same day.

The bishop shall celebrate the third mass, or in his absence another more dignified priest, in the same way as the first, except the procession, in which all the deacons and subdeacons about to minister at the mass shall walk processionally.

XCIX. Adaptation of the service of this day to all other feasts with ruling of the choir.

A similar mode of service is observed on all double feasts when several are not consecutive, and even when they are consecutive, except that in such a case it is not always the priest higher in dignity that fulfils the office, but a descent is made according to the grade of the dignity of the "persons," as at Christmas, Easter, and Whitsuntide. A like mode is observed in every feast, and in all octaves, and on ferial days within the octaves, when there is ruling of the choir; except that on the aforesaid ferial days the "*Alleluia*" is sung in the pulpit by the rulers of the choir, their "habit" being unchanged. Moreover if any feast of nine lections be celebrated on any ferial day of Lent, the mass "of the feast" shall be said before tierce in dalmatics and tunics; the mass "of the fast" shall be said after nones; each of them at the principal altar.

C. On the manner of fulfilling the office of the mass in feasts of three lections.

A similar mode is observed in feasts of three lessons to that observed on ferial days, except the prostrations, and except those [festivals] in which the Invitatory is sung by two. For in such feasts the gradual is sung by two boys in surplices at the choir-step; the "*Alle-*
"*luia*" by two of the second form, in the same place and habit. And this manner of service is observed in

beatæ Virginis.[1] In festo tamen trium lectionum, quo "*Alleluia, Laudate pueri*" dicitur, cantatur idem "*Al-*
"*leluia*" a duobus pueris in superpelliciis ad gradum.[2]

CI. Quando cooperiendæ sunt imagines in ecclesiis.

Fol. 17, *verso.* Secunda feria primæ ebdomadæ Quadragesimæ, ad matutinas, omnes cruces et imagines et reliquiæ, et vas etiam continens Eucharistiam, sint cooperta usque ad matutinas in die Paschæ. A Sabbato etiam precedente usque ad quartam feriam ante Pascha, velum quoddam dependeat in presbiterio inter chorum et altare, quod per totam Quadragesimam in feriis, quando de feriis[3] agitur, debet esse demissum, nisi dum evangelium legitur; tunc enim interim extollitur et elevatum dependet[4] quousque a sacerdote dicatur "*Orate*
"*fratres.*" Et si in crastino sequatur festum novem lectionum de cetero eo die non demittetur,[5] nec etiam ante proximas matutinas feriales. Si tamen in ipso festo fiat missa "de jejunio," demittitur[6] velum usque ad inceptionem evangelii, et non ulterius.

Quarta autem feria ante Pascha, dum passio Domini legitur, ad prolationem ipsius clausulæ, "*Velum tem-*
"*pli scissum est,*" predictum velum in area presbiterii decidat. Hac etiam die ad vesperas, et usque ad missam in crastino, campanæ pulsentur[7] sicut in Dominicis diebus—chorus [vero] non regitur,—luminaria ut[8] in Dominica Palmarum accendantur, antiphonæ[9] [super psalmos in secunda forma discurrant, responsorium quoque][10] in secunda forma ab uno solo cantetur. Nullæ preces ad vesperas, nulla memoria; post[11] vesperas collecta, habitu non mutato, ad gradum dicatur: nec vesperæ de Sancta Maria in conventu dicantur

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[1] D. beatæ Mariæ per annum.
[2] D. ad gradum chori.
[3] D. de feriali.
[4] D. dependeat.
[5] D. dimittitur.
[6] dimittetur.
[7] D. pulsantur.
[8] D. sicut.
[9] D. antiphona.
[10] D. omits the words within brackets.
[11] D reads "ad vesperas."

all commemorations of the blessed Virgin. In a feast however of three lections, in which the "*Alleluia, Laudate pueri*" is said, the same "*Alleluia*" is sung by two boys in surplices at the choir-step.

CI. When the images are to be covered up in churches.

On the second day of the first week of Lent at matins, all the crosses and images and relics, and the vessel also containing the Eucharist, shall be covered up till matins on Easter Day. From the preceding Saturday also until the Wednesday before Easter Day, a veil shall hang in the presbytery between the choir and the altar, which should be let down throughout Lent on week-days, when it is the ferial office, except whilst the gospel is being read; then it is raised and remains elevated until "*Orate fratres*" shall be said by the priest. And if on the morrow shall follow a feast of nine lections for the rest of that day it shall not be let down, not even before the next ferial matins. If however the mass "of the fast" shall be celebrated on the feast itself, the veil is let down till the commencement of the gospel, and not beyond it.

On the Wednesday before Easter, whilst the passion of the Lord is being read, at the pronouncing of that clause "*Velum templi scissum est,*"[1] the aforesaid veil shall fall in the area of the presbytery. On this day also at vespers, and until the mass on the morrow, the bells shall be rung as on Sundays—the choir however is not ruled,—the lights shall be kindled as on Palm-Sunday; the antiphon, upon the psalms shall run in the second form; the responsory also shall be sung by one alone in the second form. No prayers at vespers; no "commemoration;" the collect after vespers shall be said without change of habit, at the step; neither shall the vespers of St. Mary be said in the chapter

[1] See S. Matthew, xxvii., 51.

nec abhinc usque in crastinum post octavas Paschæ. Completorium solito more, absque prostratione, et sine psalmo penitentiali,[1] solempniter dicatur, cum versibus [et] antiphonis post "*Nunc dimittis,*" in secunda forma cantandis.

CII. De accensione candelarum in Cœna Domini ad matutinas.

In Cœna Domini ante matutinas xxiiii. candelæ accendantur, quarum singulæ ad inceptionem uniuscujusque[2] antiphonæ et responsorii extinguantur. Similiter fiat in sexta feria et in sabbato. Antiphonæ super psalmos in superiore gradu discurrant, per ordinem facta inceptione ab aliquo de excellentioribus ex parte chori; et hic ordo prosequendus est per duas sequentes dies. "*Gloria Patri*" omnino intermittatur. Prima antiphona in laudibus a primo de secunda forma ex parte chori incipiatur; secunda a suo pari ex opposito; deinde ceteræ per ordinem in eadem forma discurrant; qui ordo per sequentes noctes continuatur. Nullum "capitulum" ad has matutinas dicatur, nec ymnus. Dum ultimus psalmus in laudibus psallitur,[3] lumen, ubi videri nequeat, abscondatur. Finita quinta antiphona in laudibus, omnia luminaria per ecclesiam extinguantur. Antiphona super "*Benedica-*
"*mus*" ab excellentiori incipiatur.

CIII. De modo conficiendi[4] Chrisma eodem die.

Eodem die, ad introitum missæ, procedat episcopus cum processione festiva ordinata ad altare ut in aliis duplicibus festis: assistant ei duæ de excellentioribus

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[1] *Sine psalmo penitentiali,*—that is, without the "*Miserere mei Deus,*" which during the last days of Holy Week is recited at the end of each "hour." This rubric would seem to be peculiar to Sarum use, in directing compline, whilst all the offices of the day are specially penitential, to be sung solemnly and without any mark of the penitential season.

[2] D. cujusque.

[3] D dicitur.

[4] D. officiendi.

meeting, nor henceforth until the morrow after the octaves of Easter. Compline shall be solemnly said in the usual way, without prostration, and without the penitential psalm, with the verses and antiphons after "*Nunc dimittis*" sung in the second form.

CII. Of the lighting of the candles on Maundy Thursday at matins.

On Maundy Thursday before matins *twenty-four* candles shall be lighted, of which one shall be extinguished at the commencement of each antiphon and responsory. It shall be done in like manner on the sixth day, and on the Saturday. The antiphon before the psalms shall run in the higher grade, a commencement being made in order by one of the highest rank on the choir-side; and this order is to be followed throughout the two following days. "*Gloria Patri*" shall be altogether omitted. The first antiphon in lauds shall be commenced by the first of the second form on the choir-side; the second by his fellow on the opposite side; then the rest shall run in order in the same form; which order shall be continued for the following nights. No "chapter" shall be said at these matins, nor any hymn. Whilst the last psalm in lauds is being sung, the light shall be hidden where it cannot be seen. The fifth antiphon in lauds being finished, all the lights through the church shall be extinguished. The antiphon before "*Benedicamus*" shall be begun by one of the higher grade.

CIII. On the manner of preparing the Chrism on the same day.

On the same day, at the commencement of mass, the bishop shall proceed to the altar with a festive procession duly ordered as on the double feasts; he shall be attended by two of the more dignified "persons"

personis[1] in cappis sericis ad deducendum eum ad altare, qui intersint confessioni, unus a dextris, reliquus a sinistris, locis tamen debitis reservatis principali diacono et subdiacono, qui facta absolutione abscedant. Deinde peragatur servitium solito more usque "*Te* "*igitur*"—[episcopo itaque dicente "*Te igitur*"][2]; ordinentur ministri in ecclesia tres, amictibus et albis tantum induti, tria deferentes vexilla, et alii tres ministri diaconi simili habitu, tribus sindonibus humeros precincti ad deferendum tres ampullas oleo plenas mun-
Fol. 18. dissimo, unam de oleo infirmorum, aliam de oleo sancto, tertiam ad consecrandum crisma; unaquæque autem ampullarum discretionis titulum super se habeat scriptum, prima "*oleum infirmorum,*" [secunda] "*oleum* "*sanctum,*" [tertia] "*chrisma.*" Unus etiam [sit] in albis ad deferendum tabernaculum sericum. Tres quoque archidiaconi in cappis sericis, scilicet, archidiaconus Berkscire, et duo vice unius Wiltescire, tertius archidiaconus Dorsete, singulis suas ampullas implentibus oleo a se ad hoc comparato, percantatoque "*Te igitur*"[3] usque "*Sed veniæ, quæsumus, largitor admitte,*" antequam dicatur "*Per quem hæc omnia, Domine, semper* "*bona creas,*" archidiaconus Berkscire accedat per medium chori ad altare, quem precedat minister deferens "*oleum infirmorum,*" precedente etiam alio ministro cum vexillo. Deinde episcopus ter crucis signum super ampullam ipsam faciat, ac ter sufflet in ea, ministro oleum deferente ei[4] subministrante. Deinde perficiat[5]

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[1] D. personis ecclesiæ.

[2] D. omits the words within brackets.

[3] *Te igitur,—i.e.*, from the prayer commencing with these words. That prayer is the first in the "Canon" of the mass. See Maskell's "Ancient Liturgy," p. 78 (1836).

[4] D. et subministrante.

[5] D. faciat.

in silken copes to conduct him to the altar, who shall be present at the "confession," one on the right hand, the other on the left, the proper places however being reserved for the principal deacon and sub-deacon, who, after the absolution has been given, shall retire. Then the service shall be carried on in the usual way till "*Te igitur*"—the bishop so saying "*Te igitur*"—three "ministers" in the church shall be appointed, vested in amices and albs only, to carry three banners, and other three "ministers," deacons, vested in like "habit," begirt about the shoulders with three linen scarfs, for carrying three phials full of the purest oil, one for the oil of the sick, a second for the holy oil, the third for consecrating the crism; each one of the phials shall have written over it a title of distinction, the first "*oleum infirmorum,*" the second "*oleum sanctum,*" the thrird "*crisma.*" There shall be also one minister in an alb to carry the silken tabernacle. Three archdeacons also in silken copes, to wit, the archdeacon of Berkshire, and two (in the place of one) of Wiltshire, and the third the archdeacon of Dorset, each filling their own phials with the oil provided by himself for it, and the service having been sung through from "*Te igitur*" until "*Sed, veniæ,* "*quæsumus, largitor admitte,*" before it shall be said "*Per quem hæc omnia, Domine, semper bona creas,*"[1] the archdeacon of Berkshire shall go through the middle of the choir to the altar, whom the "minister" bearing the "*oil of the sick,*" shall precede, another "minister," also going before him with a banner. Then the bishop shall make the sign of the cross three times over the phial itself, and breathe three times in it, the minister who carries the oil presenting it to him. Then the bishop

[1] These words form the conclusion of the "canon" of the mass, which is a memento, or prayer, for the faithful departed. The whole passage runs thus,—"cum omnibus "sanctis tuis, intra quorum nos "consortium, non æstimator meriti, "*sed veniæ, quæsumus, largitor ad-* "*mitte;* per Christum, Dominum "nostrum, *per quem omnia Domine* "*semper bona creas,* sanctificas, "vivificas, benedicis et præstas "nobis."

episcopus exorcismum, audientibus tantum ministris qui secus altare stant, [sine "*Dominus vobiscum,*" et sine "*Oremus*" sicut fit in omni exorcismo: deinde sequatur oratio][1] sine "*Dominus vobiscum*" et sine "*Oremus.*" His peractis, archidiaconus cum suis ministris eo[2] modo quo accessit abscedat. Deinde peragatur missa usque quo perveniatur ad benedictionem super populum. Tunc accedat archidiaconus Wiltescire eo modo et ordine quo alius archidiaconus accessit, cum ampulla continente "*oleum sanctum,*" super quod[3] ter crucis signum faciat episcopus, et ter sufflet in ea, et sic olei exorcismum ad baptizandum, modo predicto, perficiat; postea orationem dicat episcopus super oleum, cum "*Dominus vobiscum,*" et cum "*Oremus.*"

Post hæc, revertente pontifice[4] ad sedem suam, preparentur ministri, per sex ordines, ad deportandum "*crisma.*" In *primo* ordine precedant[5] vexilla; in *secundo* duo ceroferarii albis induti; in *tertio* duo thuribularii, in simili habitu; in *quarto* duo subdiaconi, a latere episcopi venientes, habitu non mutato, deferant duos codices[6] evangelii; in *quinto,* diaconus ampullam cum oleo deferat, ad "*crisma*" consecrandum, super quam deportetur tabernaculum; eundem etiam precedant tres pueri, in superpelliciis, cantantes ymnum "*O Redemptor*" et alios versus qui sequuntur; choro semper repetente primum versum; in *sexto* ordine duo cruces deportentur a duobus acolitis ad altare ministrantibus, habitu non mutato, sub tabernaculo, una a dextris deferentis ampullam, alia a sini-

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[1] D. omits the words within brackets.

[2] D. eodem modo.

[3] D. super quam.

[4] D. episcopo.

[5] D. procedant.

[6] By the *two* "codices" are probably meant (1) the "Text" with all the four gospels, richly bound, and used for being kissed, and (2) the "Evangeliarium," strictly so called, with those portions only of the gospels which were read at mass on different days of the year. See above, p. 117 *note*, and Rock, iv. 192.

shall perform the exorcism; those "ministers" alone hearing him who are standing by the altar, without "*Dominus vobiscum*" and without "*Oremus*," as is the case in every exorcism; then shall follow the prayer without "*Dominus vobiscum*" and without "*Oremus*." After these things have been done, the archdeacon with his attendants shall retire in the same manner as he came. Then the mass shall proceed until the benediction upon the people is reached. Then the archdeacon of Wiltshire, in the same manner and order as the other archdeacon came, shall draw near with the phial containing the "holy oil," over which the bishop shall make the sign of the cross three times, and three times breathe into it, and so in the manner aforesaid perform the exorcism of the oil used at baptism; afterwards the bishop shall say the prayer over the oil, with "*Dominus vobiscum*," and with "*Oremus*."

After these things, the bishop returning to his seat, "ministers" shall be prepared in six ranks for carrying the "*chrism*." In the *first* rank shall go the banners; in the *second* two taper-bearers vested in albs; in the *third* two incense-bearers in like "habit;" in the *fourth* two subdeacons, chosen from amongst those ministering at the side of the bishop, their habit not changed, shall carry two copies of the gospel; in the *fifth*, a deacon shall carry the phial with the oil for consecrating the "*chrism*," over which shall be carried a canopy; three boys also shall go before the same in surplices, singing the hymn "*O Redemptor*,"[1] and the other verses which follow, the choir always repeating the first verse; in the *sixth* rank two crosses shall be carried by the two acolytes ministering at the altar, their "habit" not changed, under the canopy, one on the right of the bearer of the phial, the other on the left, following the phial itself;

[1] See the whole of this hymn, which commences, "O Redemptor, "sume carnem temet concinen-"tium," in the Sarum Processional, edited by Dr. Henderson (1882), p. 58.

stris, ipsam ampullam subsequentes; deinde archidiaconi, (archidiacono Dorsete in medio constituto,) et ita processionaliter ad altare accedant.

Ymno dicto, revertatur episcopus ad altare, et porrigatur ei ampulla cum oleo, quæ habet "*Crismatis*" inscriptionem. Deinde misceatur ei balsamum ab episcopo, super quam episcopus ter crucis signum faciens, et ter sufflens in ea, conversus ad orientem, in dextro cornu altaris ita benedicat "*crisma,*" dicens alta voce, "*Veni Creator Spiritus,*" cum genuflexione; et ita totus ymnus cantetur, ut primus versus a clericis secus altare stantibus cantetur, secundus a toto choro, et ita alternatim ymnus cantetur. Quo dicto, subsequatur[1] benedictio, scilicet "*Hæc com-*" *mixtio liquorum*" et cetera; deinde oratio cum "*Dominus vobiscum*" et ceteræ orationes sequentes. Quibus dictis, episcopus dicat alta voce "*Per omnia* "*sæcula seculorum,*" "*Dominus vobiscum,*"—"*Sursum* "*corda,*"—"*Gratias agimus,*" cum sequente prefatione.

Fol. 18, *verso.* Post predictas benedictiones,[2] minister, ampullam "*chrismatis*" deferens, eam sindone qua precinctus est cooperiat, eamque in dextra parte altaris, quousque "*Agnus Dei*" cantetur, cum reverentia teneat. Postea episcopus dicat alta voce "*Per omnia sæcula;*" deinde dicat diaconus qui evangelium legit, "*Humiliate vos* "*ad benedictionem;*" deinde sequatur benedictio super populum. Post benedictionem, dicat episcopus "*Et* "*pax ejus.*" Tunc cantor incipiat "*Agnus Dei,*" et deferatur vas "*crismatis*" a predicto ministro episcopo deosculandum. Postea etiam, loco "*pacis,*" in chorum deferatur eo ordine quo chorus solet thurificari; sicque cantor inchoet "communionem," et ita servitium debito modo compleatur.

[1] D. sequatur.

[2] D. reads "præfationes."

then shall come the archdeacons (the archdeacon of Dorset being placed in the middle), and so they shall go in procession to the altar.

The hymn having been said, the bishop shall return to the altar and then shall be offered to him the phial with the oil which has the inscription "*crismatis.*" Then the balsam shall be mixed in it by the bishop, who making over it three times the sign of the cross, and three times breathing in it, turned to the east, shall bless the "*chrism*" on the right side of the altar in this wise; saying with a loud voice, "*Veni Creator Spiritus*" with genuflexion; and the whole hymn shall be so sung, that the first verse shall be sung by the clerics standing near the altar, the second by the whole choir, and so the verses of the hymn shall be sung alternately. Which having been sung, the blessing shall follow, namely, "*Hæc commixtio liquorum,*" &c.; then the prayer with "*Dominus vobiscum,*" and the rest of the prayers following. Which having been said, the bishop shall say in a loud voice "*Per omnia sæcula sæculorum,*" —"*Dominus vobiscum,*"—"*Sursum corda,*"—"*Gratias* "*agimus,*" with the preface following. After the aforesaid benedictions, the "minister" carrying the phial of the "*chrism*" shall cover it with the scarf with which he is girded, and shall hold it reverently on the right side of the altar until "*Agnus Dei*" is sung. Afterwards the bishop shall say with a loud voice "*Per* "*omnia sæcula;*" then the deacon who read the gospel shall say, "*Bow yourselves down for the blessing;*" then shall follow the benediction upon the people. After the benediction, the bishop shall say "*Et pax ejus.*" Then the precentor shall begin "*Agnus Dei,*" and the vessel containing the "*chrism*" shall be taken to the bishop by the aforesaid minister to be kissed. Afterwards also instead of the "*pax,*" it shall be carried to the choir in the order in which the choir is usually incensed; and so the precentor shall commence the "communion," and the service shall be finished in the accustomed way.

CIV. De modo exequendi officium in vigiliis mortuorum.

In vigiliis mortuorum trium lectionum extra tempus Paschale antiphonæ super psalmos ad "*Placebo*" in superiori gradu [inchoetur]; similiter antiphona super "*Magnificat;*" versiculus ante "*Magnificat*" similiter. Psalmi quoque post "*Magnificat*" et post "*Benedictus*" in eodem gradu inchoentur. Orationes dicantur a sacerdote, habitu nec loco mutato, sed vel ad altare converso, vel prostrato.

Ad "*Dirige*" vero, tam antiphona super psalmos quam ad "laudes," quam ad "*Benedictus*" in superiori gradu inchoetur: versiculi similiter. Lectiones vero in secunda forma legantur, et responsoria ab eisdem lectoribus cantentur, habitu nec[1] loco mutato. In prostratione autem tenentur esse clerici, dum oratio dominicalis dicitur ante lectiones. Post "*Benedictus*" quoque, eodem modo quo post "*Magnificat,*" ad "*Placebo.*"

Sciendum est etiam quod nunquam in vigiliis mortuorum fiunt prostrationes[2] in Paschali tempore, nec in aliquo festo trium vel novem lectionum, nec in commemoratione Beatæ[3] Virginis, nec in octavis Sanctorum, nec infra.[4] In vigiliis vero novem lectionum simplicibus prima antiphona super psalmos ad "*Placebo*" in superiori gradu inchoetur; ceteræ omnes antiphonæ in prima forma discurrant, excepta antiphona super "*Magnificat,*" et prima antiphona super psalmos ad "*Dirige,*" et prima antiphona super[5] laudes, et antiphona super "*Benedictus,*" quæ in superiori gradu discurrant. Tres primæ lectiones in prima forma legantur, habitu nec loco mutato; sua[6] quoque respon-

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[1] D. reads "habitu non loco."
[2] D. processiones.
[3] D. beatæ Mariæ Virginis.
[4] D. nec in feria.
[5] D. ad laudes.
[6] D. omnia quoque.

CIV. On the manner of executing the office in vigils of the dead.

In vigils of the dead of three lections, outside Easter-tide, the antiphon before the psalms at "*Placebo*" shall be commenced in the superior grade; in like manner the antiphon on the "*Magnificat;*" the versicle before the "*Magnificat*" in like manner. The psalms also after "*Magnificat*" and after "*Benedictus*" shall be commenced in the same grade. The prayers shall be said by the priest, changing neither his place nor his "habit," but either turned to the altar, or prostrate

At "*Dirige*" however, as well the antiphon before the psalms, as at "lauds," and at "*Benedictus,*" shall be commenced in the superior grade; the versicles in like manner. The lections shall be read in the second form, and the responsories chanted by the same readers, neither changing their "habit" nor place. The clerics are bound to be prostrate whilst the Lord's Prayer is said before the lections. After "*Benedictus*" also, in the same way as after "*Magnificat*" at "*Placebo.*"

It is to be understood also that prostrations in vigils of the dead are never made at Easter-tide, nor in any feast of three or of nine lections, nor in a commemoration of the Blessed Virgin, nor on or within the octaves of Saints. In simple vigils however of nine lections the first antiphon before the psalms at "*Placebo*" shall be commenced in the superior grade; all the rest of the antiphons shall run in the first form except the antiphon before the "*Magnificat,*" and the first antiphon before the psalms at "*Dirige,*" and the first antiphon before lauds, and the antiphon before "*Benedictus,*" all of which shall run in the superior grade. The first three lections shall be read in the first form, without change of "habit" or place; their respective responsories shall

soria ab eisdem lectoribus cantentur. Tres mediæ lectiones in secunda forma cum suis responsoriis eodem modo dicantur. Tres ultimæ lectiones in superiori gradu eodem modo cum suis responsoriis[1] dicantur, ita tamen ut[2] secundus versus ultimi responsorii in eodem gradu ab opposito dicatur; tertius similiter ex parte chori in eodem gradu dicatur: cetera sicut predictum est sunt exequenda.

Iste modus servitii mortuorum locum habet in omni anniversario et trigintali, post primum diem trigintalis. In anniversariis tamen simplicium canonicorum, ultimum responsorium a duobus de superiori gradu dicatur ad gradum, habitu non mutato, cum suis tribus versibus. In primo quoque die trigintalis[3] simplicis canonici, eodem modo ultimum responsorium dicatur, sed tamen post ultimum versum responsorium ab ipsis cantoribus ad gradum repetatur, et a choro percantetur: præterea sexta lectio in superiori gradu, cum suo responsorio dicitur.

In anniversariis vero archidiaconi, vel et subdecani, aut succentoris, modus servitii fiat sicut in prima die trigintalis simplicis canonici.

In anniversariis cantoris, cancellarii, thesaurarii, antiphonæ quæ in simplicibus vigiliis solent esse in prima forma, in secunda forma discurrant; cetera ut in prima die trigintalis canonicorum.

In anniversariis Decani, simile servitium observatur quod de ceteris personis, excepto quod[4] tertia lectio in secunda forma, et quinta lectio cum suo responsorio in superiori gradu, dicitur.

Fol. 19. De personis vero ecclesiæ in episcopos promotis in aliis ecclesiis, fiat servitium in eorum[5] anniversariis juxta dignitatis suæ exigentiam, quæ, ante promotionem, in ecclesia Saresberiensi habuerunt. De aliis

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[1] D. versibus.

[2] D. ita tamen quod.

[3] D. in primo quoque trigintali.

[4] D. reads "quod tertium responsorium cum precedente lectione in secunda forma."

[5] D. reads "fiat servitium mortuorum anniversariis."

be sung by the same readers. The three middle lections shall be said in the second form with their respective responsories in like manner. The last three lections shall be read in the same manner in the higher grade with their respective responsories, so however that the second verse of the last responsory shall be said in the same grade by the one opposite; the third in like manner shall be said in the same grade on the choir-side; the rest shall be carried out as is above said.

This manner of service of the dead holds good in every anniversary and trigintal, after the first day of the trigintal. In anniversaries of "simple" canons, the last responsory shall be said by two of higher grade at the choir-step, without change of "habit," with its own three proper verses. On the first day also of the trigintal of a simple canon the last responsory shall be said in like manner, but the responsory after the last verse shall be repeated by the singers themselves at the choir-step, and shall be sung through by the choir; moreover the sixth lection is said in the higher grade, with its proper responsory.

In the anniversaries of an archdeacon, or of a subdean, or succentor, the manner of service shall be as in the first day of the trigintal of a "simple" canon.

In the anniversaries of the precentor, chancellor, treasurer, the antiphons which in simple vigils are usually in the first form, shall run in the second form; the rest shall be as in the first day of a trigintal of canons.

In the anniversaries of the Dean a like service is observed as in the case of the other "persons," except that the third lection is said in the second form, and the fifth lection with its proper responsory in the higher grade.

Of dignitaries of the church promoted to be bishops in other churches, the service in their anniversaries shall be in accordance with the claims of the dignity which, before their promotion, they had in the church of Sarum.

vero episcopis omnino extraneis, et pro regibus pro quibus fit servitium, eo modo[1] quo in anniversariis canonicorum simplicium.

Sciendum tamen quod de illis solummodo fit servitium in anniversariis qui scribuntur in "*Martyrologio.*"[2]

Sciendum autem quod, in anniversariis quatuor principalium personarum, excellentior sacerdos exequitur[3] officium; episcopus vero, in anniversariis episcoporum suorum predecessorum, officium exequitur.[3]

[4] In anniversariis episcoporum Sarum ecclesiæ totum servitium discurrit sicut in duplici festo S. Johannis Baptistæ; habitus tamen hic non mutatur[5] in legendo vel in cantando. Tabula enim,[6] de lectionibus legendis et responsoriis cantandis, disponitur sicut in[7] duplici festo; excepto quod hic nullum responsorium a tribus cantatur, nisi nonum. Executor tamen officii in orationibus dicendis locum non mutat.

Quando vero fit servitium pro corpore presente, pro non-canonico omnes antiphonæ præter quinque principales in secunda forma discurrunt; duæ primæ lectiones cum suis responsoriis in prima forma; tertia et quarta in secunda; quinta et deinceps in superiori gradu. Singula vero responsoria a duobus ad caput corporis ad orientem conversis cantantur, ultimum[8] a tribus; idemque cum repetitione cantetur, ita quod ab ipsis cantoribus inchoetur. Singuli versiculi a duobus pueris ibidem dicantur; cetera ut in[9] vigiliis prædictis; et si fuerit corpus canonici cujuscunque, eodem modo fit servitium sicut fit in anniversariis episcoporum ecclesiæ.

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[1] D. reads "eo modo fiat quo."

[2] D. Martilogio.

[3] D. exequatur.

[4] In D. MS. all that follows is in a separate section, with the heading, "In anniversariis episcoporum "Sarum ecclesiæ."

[5] D. habitu tamen non mutato.

[6] D. etiam.

[7] D. in predicto duplici festo.

[8] D. ultimum vero.

[9] D. in aliis vigiliis.

Of other bishops however altogether strangers, and for kings for whom there may be an office, it shall be in the same manner as in the anniversaries of "simple" canons.

It is to be understood however that there shall only be a service in the anniversaries of those who shall be entered in the "*Martyrologium.*"[1]

It is to be understood that in the anniversaries of the "four chief persons," the priest highest in dignity performs the office; the bishop however, in the anniversaries of any bishops who were his predecessors, performs the office.

In anniversaries of bishops of the church of Sarum, the whole office runs as in the double feast of S. John Baptist; the "habit" however here is not changed in reading, or in singing. The table, of lessons to be read and responsories to be sung, is arranged as in a double feast; except that here no responsory is chanted by three, except the ninth. The officiator in saying the prayers does not change his place.

When the service is performed for one who is not a canon, and the body is present, all the antiphons except the five principal ones shall run in the second form; the first two lections with their responsories in the first form; the third and fourth in the second; the fifth and thenceforth in the higher grade. The several responsories are sung by two, standing at the head of the body and turned to the east, the last by three; and the same shall be sung with repetition, so that it is commenced by the singers themselves. The several versicles shall be said in the same place by two boys; the rest as in the aforesaid vigils; and if it be the body of a canon, the service is in the same manner, as in the anniversaries of bishops of the church.

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[1] The "*martyrologium*" was a book containing a list of saints and other worthies, with a brief account of their life and death. It also explained when their "obits" should be observed. It was read in the daily chapter described in a previous page (p. 58) immediately after prime-song.

VETUS REGISTRUM SARISBERIENSE,

ALIAS DICTUM

REGISTRUM S. OSMUNDI EPISCOPI.

CENTRAL PUBLIC LIBRARIES

VETUS REGISTRUM SARISBERIENSE,

ALIAS DICTUM

REGISTRUM S. OSMUNDI EPISCOPI.

NOTA *pro prebenda dicta de Okeburn,*[1] *et de jurisdictione Decani in Wanteg., Okeburne, Hungerford, et Sandebourne.* A.D. 1208. Fol. 19, *verso.*

Charter of bishop Herbert Poore, constituting the "prebend" of Okeburne in the church of Sarum.

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, HERBERTUS Dei gratia Sarum episcopus, salutem in Domino. Pio fervore religionis quam in monasterio Beccense a prima sui fundatione florere cognovimus, et devotione Willielmi, venerabilis viri, abbatis, et conventus ejusdem monasterii, quam ad nos et ecclesiam nostram Sarum certis cognovimus experimentis prenotatis abbati et conventui et eorum monasterio honorem quem possumus rependere cupientes, ipsos de assensu capituli nostri in collegium et fraternitatem ecclesiæ nostræ duximus assumendos,—

The "prebend" to be held by

Statuentes ut predictus Abbas nomine universitatis Beccensis et omnes successores sui in perpetuum re

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[1] *Okeburn* (now usually spelt Ogborne) is the name of two villages in Wilts, a few miles to the north of Marlborough. There is a subsequent deed (fol. xxviii.) by which William abbot of Bec conveys the churches of Poulshot, Deverel (Brixton), and Durrington, to the bishop (Herbert Poore) and church of Sarum. The "prebend" which was constituted as above, of the churches of Waneting (=Wantage), the two Okeburns (St. Andrew and St. George), and of Hungerford with the dependent chapel of Sandeburn, was in course of time alienated, and together with its churches granted to the collegiate church of Windsor, which still holds it, the deans of Windsor having been duly admitted in virtue of it as "canons and prebendaries" from time to time. See the "Aiscough" Register, at Sarum, under June 26, 1444.

the abbots of Bec from time to time.

et nomine ecclesiæ nostræ Sarum censeantur canonici, et nomine prebendæ Sarum habeant et possideant ecclesiam de Wanetinga, et ecclesias de Okeburn, et ecclesiam de Hungerford cum capella de Sandeburne et aliis pertinentiis suis, quas venerabilis pater et predecessor noster Hubertus, dum Sarum rexit, eis in proprios usus confirmavit. Volumus itaque quod predictus abbas et successores sui in perpetuum habeant et teneant predictas ecclesias cum omnibus pertinentiis suis nomine prebendæ Sarum in eadem libertate per omnia quam aliæ prebendæ ecclesiæ Sarum habere dinoscuntur. Salva honesta et competenti sustentatione vicariorum qui in eisdem ecclesiis per nostram institutionem, et dictorum monachorum presentationem, ministrabunt. Et quia in ecclesia nostra Sarum more aliorum canonicorum residentiam facere non potuerunt, ipsi vicarium qui loco suo in ordine sacerdotali ministrabit in eadem ecclesia constituent, et ei necessaria juxta constitutionem ecclesiæ Sarum competenter invenient. Quod ut ratum sit et firmum presentium auctoritatis munimine duximus confirmandum. Datum apud Ramesiam[1] per manus Willielmi de Winton, sexto kalendas Junii, pontificatus nostri anno xiiii°.

The abbots to be exempt from the duty of residence, but to be bound to provide a vicar, in priest's orders, to minister in the cathedral.

Hiis testibus,—Hugone cancellario Sarum, A., archidiacono Berks., Thoma de Heselberie, et Willielmo de Teile, magistris Petro et Abraham., capellanis, Hugone de Templo, et Henrico de Lega, clericis, Willielmo de Capella, et multis aliis.

A.D. 1208.

Charter of the dean (Richard Poore) and

Omnibus Christi fidelibus, etc.,—Ricardus, Sarum ecclesiæ decanus et ejusdem loci capitulum, salutem in Domino. Ea quæ caritatis studio et affectu pietatis

[1] So it seems to be written in the MS. It is most probably intended for "Ramesberiam" (=Ramsbury), the seat of the ancient Wiltshire bishopric, and where, till a comparatively recent period, there was a residence of the bishops of Sarum.

precipue ob religionis favorem a prelatis ecclesiasticis salubriter sunt instituta merito debent ab hiis qui majoribus subesse noscuntur approbari. Et ne in posterum cujusquam malignitate valeant infringi autentici scripti munimine roborare. Hinc est quod Nos considerantes laudabilem factam Herberti venerabilis patris nostri Sarum episcopi, quo venerabilem abbatem Beccensis ecclesiæ pro fervore religionis, quam in eodem monasterio a prima sui fundatione florere dinoscitur, in collegium nostrum ascissere decrevit, ipsumque et successores suos in perpetuum in ecclesia nostra canonicos instituere, benigno favore prosequimur et locis omnibus convent. approbamus; volentes ut quicunque pro tempore abbas Beccensis fuerit ecclesiæ nostræ censeatur canonicus. Et sicut prenominatus pater noster statuit et scripto suo confirmavit, nomine prebendæ Sarum, habeant et possideant ecclesiam de Wanetinge, et ecclesias de utraque Okeburne et ecclesiam de Hungerford cum capella de Sandeburne et aliis pertinentiis suis; salva tamen honesta sustentatione vicariorum qui in eisdem ecclesiis pro tempore ministrabunt. Et quia in ecclesia nostra more aliorum canonicorum residentiam facere non potuerunt, ipsi vicarium qui loco suo in ordine sacerdotali ministrabit in ecclesia nostra habebunt, et ei necessaria secundum constitutionem ecclesiæ Sarum inveniunt. Quod, ut ratum sit et firmum, sigilli nostri appositione duximus roborandum.

chapter of Sarum, confirming the preceding one.

Pro cancellario Sarum.[1]

Stephanus, rex Angliæ, Henrico, Winton. episcopo, et justiciariis et baronibus et omnibus fidelibus suis Franciæ et Angliæ de Wyltesira, salutem. Sciatis me dedisse et concessisse in perpetuam elemosinam Deo

c. A.D. 1138.

Grant by king Stephen of the

[1] Marginal note,—"Stephani Regis donum de Odiham et Lis."

churches of Odyham and Bricklesworth to the chancellor of the church of Sarum.

et ecclesiæ Sarum ad opus magistri scholæ[1] Sarum, ecclesiam de Odyham[2] cum ecclesia de Lys,[3] et Wynthewirthe,[4] et cum aliis ecclesiis et capellis eis pertinentibus. Quare volo et firmiter precipio, quod ipsas bene et in pace et honorifice et libere teneat, cum terris et decimis et consuetudinibus eis pertinentibus, in bosco et plano, in terris et pratis et pascuis, et cum omnibus aliis rectitudinibus ecclesiasticis, sicut Rogerus Sarum episcopus, et Ranulfus Dunelmensis episcopus, illas unquam melius tenuerunt.

TESTIBUS,—Philippo, cancellario, et Rogero de Fissetone, et comite Waltero de Melen, et Roberto de War, et Yngerane de Say, et Willielmo de Sirirtarche, apud Sarum.

DE FREDERICI[5] EXPEDITIONE IN PALESTINA.

Fol. 20. A.D. 1226. — Letter from Pope

HONORIUS EPISCOPUS, servus servorum Dei, dilecto filio magistro Otoni, subdiacono et capellano nostro, salutem et apostolicam benedictionem. Ut ea quæ

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[1] "*Magister Scholæ*,"—it was the duty of the chancellor to superintend the schools of the chapter, and sometimes those of the diocese. In the Consuetudinary (see above p. 8) his office is thus described: "Cancellarii officium est *scholis* "*regendis*, et libris corrigendis, "curam impendere," &c.

[2] Odiham, in Hants.

[3] Lyss, near Petersfield, in Hants.

[4] Corrupted as it is in form, this is no doubt intended for Bricklesworth (now usually called Brixworth) in Northamptonshire, which was at an early period annexed as a special prebend to the chancellorship of the cathedral. See Sarum "Fasti," p. 369.

[5] The emperor Frederick II. had, at his coronation as king of Germany at Aix-la-Chapelle, taken the sign of the cross, by which he bound himself to serve in the holy war of Palestine. This engagement he afterwards renewed, but urgent affairs in his own kingdom prevented his fulfilling his promise so speedily as the popes for the time being thought right. This led to serious differences, and in a subsequent page will be found a bull of pope Gregory IX., the successor of Honorius III., assailing him with many reproaches. The dispute culminated at length in the excommunication of the emperor, and the invasion of his kingdom of Apulia by the papal forces. See a full account of the whole matter in Canon Robertson's "History of the Christian Church."

cum karissimo in Christo filio nostro Frederico, Romanorum imperatore, semper Augusto, et rege Siciliæ, super Terræ Sanctæ negotio sunt tractata discretioni tuæ plenius innotescant et per te ad notitiam perveniant aliorum, tenorem litterarum ipsius imperatoris factarum super hoc, et appensione bullæ ipsius aureæ munitarum presenti paginæ de verbo ad verbum fecimus annotari, qui talis est,—" FREDERICUS Dei gratia " Romanorum imperator semper Augustus et rex Siciliæ, " per presens scriptum notum facimus universis quod " nos transibimus in subsidium Terræ Sanctæ ab in- " stanti Augusto, presentis tertio decimo Indictionis, " ad duos annos, et per biennium tenebimus ibi mille " milites ad nostrum, ita quod si aliquis de ipso nu- " mero statuto tempore deesse contigerit, in quinqua- " ginta marcis argenti per annum defectum militis " redimemus. Pecuniam autem de hujus redemptione " collectam, Nos, si ibi fuerimus ad consilium vel tes- " timonium regis et patriarchæ Jerosalem ac magistri " domus Theutonicorum ac aliorum proborum hominum " de terra ibidem ad servitium Jhū. Christi, expen- " demus in usus eosdem vel alios ubi magis visum " fuerit expedire. Quod si aliquo casu nos acciderit " tunc abesse memorata pecunia in predictorum regis, " et patriarchæ, et magistri domus Sanctæ Mariæ " Theutonicorum, manibus deponetur, per ipsos in " Terræ Sanctæ negotio expendenda. Passagium da- " bimus si venerint in primo passagio, vel in duobus " sequentibus passagiis, duobus millibus militum et " famulis eorundem et pro milite tribus equis. Duce- " mus nobiscum centum kalandras,[1] et tenebimus nobis- " cum quinquaginta galeas similiter per totum bien-

Honorius to Otho, his legate in England, in which, after reciting the promise of the emperor Frederick II. to serve in the Holy War, he bids him press on all the "*crucesignati*" the speedy performance of the duty.

[1] *Kalandra*, also echelandria, galandria, salandra, zalandria: with many other variations of spelling. Med. Gr. χελάνδιον. O. Fr. *chelande, chalan, selandre*, a kind of fast-going vessel with a double bank of oars, one above the other. On a Venetian medal of the Doge, Pietro Candiano II. [c A.D. 932 ?], it is figured with a raised tower in the centre, as one of the 100 ships of this kind placed by the Doge to guard the port of Venice. v. Du Cange, *s. v.* who quotes this Letter of Frederic II. as an example of the use of the term.

" nium si necesse fuerit bona fide armatas. Quod si
" in aliquo tempore illius biennii non esset necesse
" illas teneri, vel si forsitan non possent inveniri ho-
" mines necessarii apparatui earundem, estimabuntur
" fideliter sumptus illi qui in illis tenendis necessarii
" haberentur si tenerentur armatæ eo modo quo de-
" buissent armari, et tantumdem in pecunia numerata
" persolvemus in ipsius terræ negotio expendendum
" eo modo per omnia quo superius de quinquaginta
" marcis militum est expressum. Preterea deponemus
" in manibus predictorum regis et patriarchæ ac ma-
" gistri et fratrum domus Theutonicorum centum millia
" unciarum auri, vel equivalentiam in argento hiis ter-
" minis persolvenda: in instanti passagio Augusti hujus
" tertiæ decimæ indictionis xx. millia, sequenti passa-
" gio sequentis Augusti ejusdem quartæ decimæ in-
" dictionis xx. millia alia, xl. millia in duobus sequen-
" tibus passagiis Martii et Augusti anni secundi, ita
" quod partis memoratæ pecuniæ persolutæ per ter-
" minos antedictos ultra mare in singulis passagiis
" deportentur. Si vero in aliquo termino plus solve-
" rimus quam superius sit expressum, dum minus sol-
" vere tenebimur passagio subsequenti. Quando au-
" tem nos in fine biennii ad passagium assignatum
" transfretare continget, reddentur nobis dicta centum
" millia unciarum ad expendendum in servitio Dei et
" Terræ Sanctæ. Et si nos, quod Deus avertat, in
" terra illa vel citra, ante passagium memoratum, ob-
" ire contigerit, vel alias quacunque de causa forsitan
" non transierimus, rex et patriarcha et magister do-
" mus Theutonicorum[1] predicti ad laudem et consilium
" magistri Hospitalis et Templi, ac proborum hominum
" de terra expendent eandem pecuniam bona fide sicut
" melius viderint expedire utilitati Terræ Sanctæ in
" servitio Jhū. Christi et terræ, et pro salute animæ
" nostræ et antecessorum nostrorum. Si vero, quod
" absit, infra prescriptum terminum passagio assigna-

[1] *Domus Theutonicorum*, — that is, the hospice, or hospital of the Germans.

" tum quicquam humanitùs de nobis acciderit, et si
" aliquis vel aliqui forte defecerint de hiis quæ supe-
" rius expressa sunt et promissa, regnum nostrum
" Siciliæ remanebit ad ea omnia obligatum, ita quod
" quicunque illud tenebit ea integre tenebitur adim-
" plere. Nos autem personaliter juravimus, quod trans-
" ibimus ultra mare in subsidium Terræ Sanctæ in
" passagio suprascripto, et Renatum quondam . . . . .
" ducis Spoleti jurare fecimus, in animam nostram,
" nos fideliter et firmiter servaturos reliqua omnia
" sicut sunt superius expressa, et predicta omnia ob-
" servabimus bona fide ; lata ex nunc excommunica-
" tionis sententia in quam incidemus si non transfreta-
" verimus in passagio suprascripto, vel non duxerimus
" et retinuerimus nobiscum mille milites, vel non
" miserimus prescriptam pecuniam, sicut superius est
" expressum. Si autem defecerimus in aliquibus vel
Fol. 20 " in aliquo ceterorum, ecclesia Romana sententiabit in
verso. " nos et in terram nostram de spontaneo et jam pre-
" stito consensu nostro quod si in alicujus termini
" solutione defecerimus, lata sententia teneamur astricti,
" ita quod si post terminum elapsum per testimoniales
" literas eorum qui pro rege et patriarcha ac magistro
" Hospitalis Theutonicorum ad recipiendum terminis
" statutis ipsam pecuniam statuentur, ecclesiæ Romanæ
" constiterit nos de hujus satisfecisse defectu statim
" super articulo absolvemur, nec super aliis occasione
" illius sententiæ gravabimur ullo modo. Ad hujus
" autem rei majorem evidentiam presens scriptum fieri
" fecimus et bulla aurea, nostro typario impressa, jus-
" simus insignari. Dat. apud Sanctum Germanum,
" anno Domini MCCXXV°, mense Julii, terciæ decimæ
" Indictionis."

Tu igitur, hiis cruce signatis, et aliis, declarare procures, et eos ad Terræ Sanctæ succursum termino in literis ipsius imperatoris expresso secundum data tibi a Deo prudentia sollicite annuare. Dat. Reate iii° idus Augusti, pontificatus nostri anno decimo.

Pro Cancellario Sarum.

c. A.D. 1130.

King Henry I. grants churches, and land, at Shipton, Swinbrook, and Bricklesworth, as an endowment of the chancellor of the cathedral.

Henricus rex Anglorum, omnibus justiciariis et vicecomitibus et baronibus Franciæ et Angliæ totius Angliæ, salutem. Sciatis me dedisse Deo et Sanctæ Mariæ Saresbiriensis ecclesiæ et Arnaldo Falconario et heredibus suis ecclesias et terram quas Josephus tenuit de me in Sciptun., et in Swinbroc, et in Bricalesward,[1] in prebendam cum soc et sac, et toll et theam, et infangenetheof. Quare firmiter precipio ut sit quieta de sciris et hundredis et murdro, et Denegilda, et omnibus querelis quæ mihi pertinent. Testibus, Mathilda regina, et Rogero Saresbyriensi episcopo, et Randulfo cancellario.

A.D. 1254.

Pope Alexander IV. sanctions the exchange of the "prebend" of

Alexander[2] episcopus servus servorum Dei, venerabili fratri Willielmo, episcopo Saresbiriensi, salutem et apostolicam benedictionem. Sicut lecta coram nobis tua petitio continebat, felicis recordationis Innocentius P.P. predecessor noster intellecto dudum quod prebenda de Horton,[3] Wigorniensis diocesis, dignitati episcopali

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[1] Swinbrook and Shipton (under Wychwood) are in Oxfordshire, Bricklesworth now usually called Brixworth) is in Northamptonshire. Originally Shipton and Bricklesworth constituted *one* prebend (Lib. Evid. c. 158, 299), but at an early period they were separated and formed into *two* distinct prebends (*Ibid.* 462). In the year 1240, on the petition of Adam de Esseby, then chancellor, the prebend of Bricklesworth was annexed to his dignity. See Lib. Evid. c. 456. The prebend of Shipton would seem for many years to have been in the gift of the crown, and by an Act of Parliament, 15 James I. (1617), was annexed to the regius professorship of civil law at Oxford, and it remained so annexed till 1855. See Sarum "Fasti," pp. 228, 369, 416.

[2] Marginal note, — "Lecta año "Dñi 1250."

[3] The "prebend" at the first allotted to the bishop was that of "Major Pars Altaris," which, consisting as it did of "offerings," was always of uncertain amount. It was consequently exchanged in 1217 for that of "Horton," This was in the county of Gloucestershire, and so, at that time, in the

Saresbiriensi esset annexa, et tu, pretextu ipsius prebendæ venerabili fratri nostro Wigorniensi episcopo subesse ut prelato quodammodo videreris, tibi tandem ut aliam prebendam alicujus ecclesiæ tuæ diocesis, eidem Saresbiriensi dignitati episcopali loco ipsius prebendæ de Horton posses annectare, concessit sub certa forma per litteras apostolicas facultatem. Cumque postmodum quædam prebenda in ecclesia de Poterna diocesis Saresbiriensis vacaret, tu eam de consensu ejusdem ecclesiæ loco ipsius prebendæ de Horton,[1] quam, prout asseritur, penitus dimisisti, dictæ dignitati episcopali duxisti auctoritate litterarum hujusmodi annectendam. Nos itaque tuis supplicationibus inclinati, quod super hiis proinde factum est ratum et firmum habentes, id, auctoritate apostolica, confirmamus, et presentis scripti patrocinio communimus. Nulli ergo omnino hominum liceat hanc paginam nostræ confirmationis infringere, vel ei, ausu temerario, contraire. Si quis autem hoc attemptare presumpserit, indignationem Omnipotentis Dei et beatorum Petri et Pauli apostolorum ejus se noverit incursurum. Dat. Neapoli, quinto idus Maii, pontificatus nostri anno primo.[2]

Horton, then held by the bishop, for that of Potterne.

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diocese of Worcester. On the ground that it was hardly seemly that the bishop of Sarum should be in any way subject to the bishop of Worcester, in whose diocese Horton was situated, the prebend of "Potterne" was in the year 1254 substituted for it; and this, the bishops of Sarum to this day continue to hold. See Sarum "Fasti," p. 207.

[1] Marginal note,—"HORTON præbenda resignata et POTTERNE præbenda annexa dignitati episcopali "Sarum."

[2] In the original manuscript are appended at this point the following notices of pope Alexander IV., and of bishop William of York:—"Dictus Alexander fuit P.P. Alexander quartus, qui successit Innocentio quarto circa annum "Domini M.C.C. quinquagesimum "quintum, et sedit P.P. annis septem, mensibus quatuor; cujus "tempore, dictus Willielmus, dictus 'de Ebor,' fuit episcopus "Sarum; et tempore regis Henrici "tertii, circa annum regni sui xl^m, "dictus Willielmus obiit circa annum MCCLVI^um." Alexander IV. was elected pope 12 Dec. 1254, and died 28 May 1261. Nicholas' Chronology of History.

Carta Osmundi.

Fol. 21.
A.D. 1091.

Foundation charter of the cathedral at old Sarum.

In nomine Sanctæ et Individuæ Trinitatis, Ego Osmundus[1] Sarum ecclesiæ episcopus, omnibus Christi fidelibus tam posteris notifico quam presentibus ad honorem Domini Jhū. Christi, sanctissimæque Mariæ Virginis, et pro salute animarum Willielmi regis et uxoris suæ reginæ Matildæ atque filii sui Willielmi regis Anglorum regni successoris, pro salute etiam animæ meæ ecclesiam Sarum me construxisse, et in ea canonicos constituisse, atque illis viventibus canonice bona ecclesiæ ita sicut ipse optinueram libere et ut exigit regularis censura canonice in perpetuum concessisse; has scilicet villas preter militum terras, Eteminster, Aulton, Cerminister, Begminister, Niderbiri,[2] Writelinton;[3] ecclesiam de Scireburne cum tota decima ejusdem villæ, et cum ceteris appendiciis, excepta monachorum decima et sepultura; ecclesiam de Bere[4] cum decimis et ceteris ibidem appendiciis; ecclesiam S. Georgii in Dorcestra cum decimis et ceteris [ibidem] appendiciis; dimidiam ecclesiam de Mera cum medietate decimæ et ceteris ibidem appendiciis; ecclesiam de Sarum cum decimis et ceteris ibidem appendiciis, et duas hidas et dimid. in eadem villa, et sex hidas et dimid. in Stratford,[5] et ante portam castelli Sarum terram ex utraque parte viæ in ortorum domorumque canonicorum necessitate; ecclesiam de Wivelesford[6] cum decimis ceterisque ibidem appendiciis; ecclesias de Potern et de Lavinton.[7] cum decimis ceterisque

Manors and churches with which it was originally endowed.

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[1] Marginal note, — "Dotatio et "fundatio ecclesiæ Sarum per Os-"mundum fundatorem."

[2] Yetminster, Aulton (Pancras), Charminster, Beaminster, Netherbury, in Dorset.

[3] Writhlington, in Somerset, united with Fordington in Dorset, as a prebend in the cathedral. The latter is probably referred to, in the entry which follows, as the church of St. George, in Dorchester.

[4] Bere Regis, in Dorset.

[5] Stratford sub castro, by Old Sarum.

[6] Wilsford, near Old Sarum.

[7] Pottern, and Lavington Episcopi, near Devizes, in North Wilts.

ibidem appendiciis; ecclesias de Rammesbiri[1] et de Bedewinde[2] cum decimis ceterisque appendiciis, et unum molendinum in eadem villa; ecclesiam de Wamberg,[3] cum decimis ceterisque ibidem adjacentibus, et unam hidam et dimid. et terram unius bordarii et duodecim acras terræ in eadem villa, et ortulum unum in eadem villa; ecclesiam de Farendon[4] cum decimis ceterisque ibidem adjacentibus; ecclesiam de Caninges[5] cum decimis ceterisque ibidem adjacentibus; ecclesias de Calna cum decimis ceterisque ibidem adjacentibus; ecclesias de Wortha[6] cum decimis ceterisque ibidem adjacentibus; ecclesias de Marleberg cum decimis ceterisque ibidem adjacentibus; ecclesias de Bleubiri[7] cum decimis ceterisque ibidem adjacentibus; ecclesias de Sunning[8] cum decimis ceterisque ibidem adjacentibus, et decem hidas terræ in Rothescamp;[9] ecclesias de Grantham[10] cum decimis ceterisque ibidem adjacentibus.

Gift of half the offerings on the high altar, and of all on the other altars.

Præterea concessi eis medietatem[11] totius oblationis quæ super principale offertur altare, exceptis ornamentis, et totam oblationem ceterorum altarium. Sepulturam insuper totam cum oblationibus quæ, episcopo missam celebranti, offeruntur, preter auri medietatem, in eadem ecclesia.

A canon in attendance on the bishop to have a chaplain's share.

Si quis autem canonicorum, sive ad dedicationem ecclesiarum sive alias, cum episcopo ejusdem ecclesiæ fuerit, partem oblationis sicut capellanus habebit.

Ad hoc etiam, duas partes prebendæ canonici defuncti in usum concessi ceterorum canonicorum, et

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[1] Ramsbury, in North Wilts.
[2] Bedwin Magna, in Wilts.
[3] Wanborough, in North Wilts.
[4] Farringdon, in Berks.
[5] Bishops Cannings, in Wilts.
[6] Highworth, in North Wilts.
[7] Blewbury, in Berks.
[8] Sunning, in Berks.
[9] Rotescamp, is now called Ruscombe, and is in Berks, in the deanery of Reading.
[10] Grantham, in Lincolnshire, under which were several dependent churches.
[11] Marginal note, — "Nota de "concessione oblationis cum tota "sepultura etc. cum duabus parti-"bus præbendæ defunctorum."

Two parts of prebend of deceased canon to go to the "communa"; one part to the poor, for the year next ensuing.

tertiam partem in usum pauperum per unius anni spatium.

Scripta autem est hæc carta et confirmata anno Incarnationis Dominicæ MXCI., Indictione xiiii., Willielmo rege monarchiam totius Angliæ strenue gubernante, anno quarto regni sui apud Hasting. Hiis subscriptis testibus, etc.[1]

From the moiety given to the bishop, 4*l.* to be given to a canon.

De illa medietate oblationis principalis altaris quam retinet episcopus in manu sua, dabuntur uni canonicorum per annum quatuor libræ quousque prebenda sua perficiatur.[2]

Quisquis vero pervertere hanc voluerit perpetuo anathematizetur.

Et notandum quod carta ista sigillata est sigillo regis Willielmi tantum, et habet multas subscriptiones comitum et baronum.

Fol. 21 *verso.*

Carta Henrici primi qui fuit filius Willielmi Conquestoris.

c. A.D. 1115.

Charter of king Henry I. to the church of Sarum.

Henricus, Dei gratia Rex Anglorum, archiepiscopis, episcopis, abbatibus, comitibus, baronibus, et omnibus filiis sanctæ ecclesiæ per Angliam, salutem. Sciatis me dedisse et firmiter concessisse Deo et Sanctæ Mariæ Sarum ecclesiæ, et Rogero episcopo ejusdem ecclesiæ, videlicet; ecclesiam de Hegtredebiri,[3] cum omnibus appendiciis; ecclesiam de Godelming.;[4]

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[1] In the Registr. Rubr., fol. 1,—we have the list of attesting witnesses, viz.,—"Willielmo, reg. Anglorum; Rogero, comite; Hugone, comite; Henric. de Ferrariis; Willielmo de Warrenna; Wlnot; Croc, venatore; Roberto de Insula; Thoma, archiepiscopo; Walchelino, episcopo; Mauric., episcopo; Johan., episcopo; Hoel., episcopo Cenomannensi; Herberto, episcopo; Remigio, episcopo; Roberto, cancellario; et multis aliis."

[2] This division of the offerings at the high altar would seem to have been the foundation of the two prebends of "Major Pars Altaris," which was at the first appropriated to the bishop (see p. 197, note), and of "Minor Pars Altaris." See Sarum "Fasti," pp. 399, 401.

[3] Heytesbury, in South Wilts.

[4] Godalming, in Surrey.

ecclesiam de Sutton.;[1] ecclesiam de Alwestan.;[2] ecclesiam de Netheravon.;[3] ecclesiam de Husseburn.;[4] ecclesiam de Burbach.;[5] ecclesias de Brikeleswird, et de Scippestan, et de Suinbrok., et de Uffecot, quas Arnaldus Falconarius tenuit; ecclesias de Britford et de Sumburn.; ecclesias de Cumba et de Harnham;[6] ecclesiam de Odiham; ecclesiam de Mera.; ecclesiam de Westbiri; ecclesiam de Ficheldene[7]; ecclesiam de Alwarbiri[8]; ecclesiam de Stapelford, cum omnibus rebus eisdem pertinentibus.

Churches granted to the cathedral.

Sciatis me dedisse ecclesiæ Sanctæ Mariæ Sarum et ad communam canonicorum ejusdem ecclesiæ omnes decimas de Nova Foresta et de Panchet[9] et de Bocholt et de Andever, et de Husseburn. et de omnibus forestis meis in Wiltesir. et Dorset. et Berkesir., et de omnibus, scilicet de firma, de pannagio, de herbagio, de vaccis, de caseis, de porcis, de equabus; et Rogero episcopo ejusdem ecclesiæ, et successoribus suis, omnes decimas de omni venatione predictarum forestarum, excepta decima illius venationis quæ capta erit cum stabilia[10] in foresta de Windelshora.

Tenths in forests, &c. bestowed on the cathedral.

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[1] Sutton Benger, near Chippenham, in Wilts.

[2] Probably, Alvington in Devon.

[3] Netheravon, in Wilts.

[4] Hurstbourne, in Hants, in the deanery of Andover.

[5] Burbage, near Hungerford, close by the eastern borders of Wilts.

[6] Combe (Bisset) and Harnham, close by Salisbury.

[7] Figheldean, near Amesbury, in Wilts.

[8] Alderbury, close by Salisbury.

[9] Marginal note in MS. "Clarin-" don."—"Nota de decimis fores-" tarum datis communæ ecclesiæ " Sarum."

[10] There is a word *stabilita*, which Thorpe (in his Glossary to Anc Laws, &c.), defines as meaning a stall, or toil, into which those called upon by the officers of the forest were bound to assist in driving the deer. But both here, and at p. 20, the word in the MS. appears clearly to be *stabilia*. This is perhaps equivalent to "*breve de stabilia*,"—in Norman Law "*bref d'establie*," a writ to establish the right to possession of land or of a fief claimed by a superior lord from an inferior occupant. On petition, generally of the inferior, the Crown granted this writ, and held the lands or fiefs in abeyance until the right was lawfully established. *See* Du Cange, *s. v.*; and Jacob's Law Dict.

Timber for repairs, out of the royal forests.

Sciatis me dedisse et in perpetuum concessisse ecclesiæ Sanctæ Mariæ Sarum boscum in foresta mea quantumcumque opus fuerit ad predictam ecclesiam tenendam et reficiendam.

Yearly fair of seven days.

Sciatis me dedisse ecclesiæ Sanctæ Mariæ Sarum, et Rogero episcopo ejusdem ecclesiæ, feriam habere per septem dies apud Sarum, tres dies ante festum Sanctæ Mariæ Septembris,[1] et in festo, et tres dies post festum.

Land at Warminster, and at Rotefen.

Sciatis me dedisse Sanctæ Mariæ Sarum duas hidas quas Walterus filius Edwardi tenuit apud Werminister, et unam hidam quam Herveius de eodem tenuit apud Rotefen. Sciatis me concessisse Herveio de Wilton, ut ipse tribuat terram suam, de Rotefen, Sanctæ Mariæ in prebendam.

Privilege of freedom from toll.

Sciatis me concessisse canonicis Sanctæ Mariæ Sarum ecclesiæ ut sint in perpetuum quieti[2] in mercatis et in feriis per totam Angliam ab omni theolonio et consuetudine de toto dominio suo.

Churches at "Brigstowe" (=Bristol) conferred on the cathedral.

Sciatis me dedisse ecclesias quas Wido de Brigstowe, pater Johannis, tenuit apud Brigstowe, cum omnibus appendiciis.

Carta Matildæ Reginæ, quæ fuit uxor Henrici Primi, et filia Malcolmi Regis Scotiæ.[3]

c. A.D. 1115.

Charter of Matilda, queen of Henry I.

Matilda Angliæ Regina :—Sciatis me dedisse et concessisse ecclesiæ Sanctæ Mariæ de Sarum quicquid habebam in mercato Sarum ; scilicet, in theolonio, et in forisfactis, et in placitis ipsius theolonei. Notum sit vobis omnibus, tam presentibus quam futuris, quod

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[1] The festival, of the "Nativity "of the Blessed Virgin," was on Sept. 6.

[2] Marginal note,—"Nota de liber-"tate theolonii."

[3] The date of this charter has been conjectured to be much the same as that of the preceding one. Maud, the queen of Henry I., died in the monastery of Westminster, May 1, 1118, but, for some time before, she had quitted her husband's profligate court, and devoted herself to works of charity and devotion.

Agnes uxor Huberti de Ria, et Henricus filius ejus, dederunt ecclesiæ Sanctæ Mariæ Sarum manerium de Hortun.[1] Sciatis Crocum venatorem, licentia mea dedisse Sanctæ Mariæ Sarum et Rogero episcopo ejusdem ecclesiæ, decem libratas in terris et decimis et totam quam Alwardus tenuit infra burgum Sarum, et totam terram quam Godus tenuit infra burgum Sarum et Wilton. Apud Northamton. TESTIBUS, Willielmo Cantuar. archiepiscopo, et Gileberto, Londoniensi episcopo, et Alexandro, Lincolniensi episcopo,[2] et Anschero, abbate de Rading., et Ingulfo, abbate de Abbendon, et Galfrido, cancellario, et Galfrido de Dineton., et Willielmo de Ponte-arche, et Ricardo Basset.

Gift of Horton, and of lands in Sarum and Wilton.

Fol. 22.

CARTA HENRICI SECUNDI, FILII MATILDÆ IMPERATRICIS, QUÆ FUIT FILIA HENRICI PRIMI.

HENRICUS, REX ANGLIÆ, et Dux Normanniæ et Aquitaneæ, et Comes Andegaviæ, archiepiscopis, episcopis, abbatibus, comitibus, justiciariis, baronibus, vicecomitibus, ministris, et omnibus fidelibus suis Francis, Anglicis, totius Angliæ, salutem.

A.D. 1158.

Confirmation charter, of king Henry II., of previous endowments of the cathedral, together with the bestowal of other estates.

Sciatis me concessisse et presenti carta confirmasse Deo et Sanctæ Mariæ Sarum ecclesiæ, ecclesiam de Hectredebiri cum appendiciis suis; ecclesiam de Godelming cum ecclesiis et capellis et terris et decimis, ceterisque eidem ecclesiæ adjacentibus; ecclesiam de Sutton.; ecclesias de Bedeministr. et de Redcliva, et de Lega, et de Elwestan;[3] ecclesias de utraque Bedewinda; ecclesiam de Durneford, cum terris et decimis quas Walterus,

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[1] Horton, in Gloucestershire. See above, p. 196, *note* 3.

[2] It is not easy to reconcile the dates of some of the attesting witnesses (which must have been between 1128–39), with the fact mentioned above of the decease of queen Matilda in 1118.

[3] These are Bedminster, Redcliffe, Leigh, and Alveston, all near Bristol. They would seem to be described in a previous charter of Henry I. as "ecclesias quas Wido "de Brigstowe . . . tenuit apud "Brigstowe." See above, p. 202.

filius Ricardi et Isabellæ de Toeni, et reliqui advocati ejusdem ecclesiæ ei dederunt; ecclesiam de Netheraven; ecclesiam de Husseburn.; ecclesiam de Burbach; ecclesias de Brikeleswird, et de Scippestan., et de Swinbroc, et de Uffecote, quas Hernaldus falconarius tenuit; ecclesias de Brutford[1] et de Sumburn, et de Bremscaue;[2] ecclesias de Cumba et de Harnham; ecclesiam de Odiham cum ecclesiis, capellis, terris, et decimis, et omnibus ei adjacentibus; ecclesiam de Mera; ecclesiam de Westbiri;[3] ecclesiam de Fikeldene;[4] ecclesiam de Alwarbiri; ecclesiam de Stapelford; ecclesias de Teinton[5] et de Keinton., et de Herburton, et de Elenton, et de Alfinton,[6] cum omnibus rebus ad omnes supradictas ecclesias pertinentibus; et ad communam canonicorum Sarum ecclesiæ omnes decimas de Nova Foresta, et de Pauncet, et de Bocholt, et de Andever, et de Husseburne, et de omnibus forestis meis in Wiltesir., et de Dorsete, et de Berchesir, et de omnibus rebus, scilicet de firma, de pannagio, de herbagio, de vaccis, de caseis, de porcis, de equabus; et omnes decimas de omni venatione predictarum forestarum, excepta decima illius venationis quæ capta erit cum stabilia in foresta de Windelshora[7]; et boscum quantumcunque opus fuerit in foresta mea ad Sarum ecclesiam tenendam et reficiendam; et prebendam quam tenuit Henricus Torpie; et feriam habere apud Sarum per septem dies, — scilicet, tres dies ante festum Sanctæ Mariæ Septembris, et post festum tres dies, et in die festi. Et duas hidas terræ apud Warminstr. quam tenuit Walterus filius Edwardi. Et sint quieti in perpetuum in mercatis et in feriis, per totam Angliam, ab omni theoloneo et consuetudine de toto dominio suo, ita quod nullus eis inde forisfaciat super decem libras forisfacti. Et quicquid Matilda regina

[1] Britford, near Salisbury.

[2] Bramshaw, south of Salisbury, on the Hampshire border.

[3] Westbury, in South Wilts.

[4] Figheldean, near Amesbury, in South Wilts.

[5] Teinton Regis, in Devon.

[6] Alvington, in Devon.

[7] Windsor, in Berks.

eis dedit in mercato Sarum, scilicet, in theoloneo[1] et in forisfactis, et placitis ipsius theolonei; et manerium de Horton quod Agnes uxor Huberti de Ria, et Henricus filius ejus, dederunt ecclesiæ Sarum; et decem libratas in terris et decimis quas venator dedit eidem ecclesiæ, Croc nomine. Et totam terram quam Ailwardus et Godus tenuerunt in burgo Sarum et Wilton, sicut cartæ regis Henrici avi mei testantur. Preterea concedo eidem ecclesiæ Sarum, et confirmo, manerium de Torinton,[2] quod habet ex dono comitis Patricii, et Walteri patris ejus, et ecclesiam de Cerdestok.[3] ex dono Gerberti de Perci. Preterea concedo et confirmo ecclesiæ Sarum omnia antiqua tenementa sua quæ habuit ex dono regis Willielmi, et Osmundi episcopi; scilicet, ecclesiam de Bera cum pertinentiis suis, ecclesiam S. Georgii in Dorcestr.[4] cum pertinentiis suis; ecclesiam de Farendon cum pertinentiis suis; ecclesias de Calna cum pertinentiis suis; ecclesias de Wrda cum pertinentiis suis; ecclesias de Merleberg cum pertinentiis suis; ecclesias de Blebiri cum pertinentiis suis; et prebendam de Writelinton; ecclesias de Grantham cum decimis ceterisque ibidem adjacentibus; et omnes illas prebendas quas fecit Osmundus episcopus concessu regis Willielmi de dominio suo, tam in ecclesiis quam in terris, sicut carta, quam munit sigillum regis Willielmi, testatur. Concedo etiam et confirmo Sarum ecclesiæ illam partem terræ quam habuit episcopus in Sud-wdeford, quæ dicitur Alweston, cum uno molendino per servitium quod Gilebertus de Sarum debet predictæ ecclesiæ singulis annis inde facere, sicut carta episcopi et canonicorum testatur.

Fol. 22 *verso.*

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[1] Marginal note,—"Nota de libertate theolonii."

[2] Torleton (or Torlinton), in Gloucestershire, is one of several hamlets in the parish of Rodmarton, near Tetbury, and Cirencester. In a subsequent deed (see fol. xxx.) the manor is said to have been given to bishop Jocelin for the church of Sarum by Walter of Salisbury, and others, "in restauramentum dampnorum quæ . . . Willielmus Sarum ecclesiæ fecerit." See British Archæol. Journal, xv. 38.

[3] Chardstock, in Dorset.

[4] This was probably the church of Fordington, which is close by, and indeed forms part of Dorchester. See note 3 on page 198.

TESTIBUS:—Theobaldo, Cantuar. archiepiscopo; Rogero, Eboracensi archiepiscopo; Hylario, Cicestrensi episcopo; Roberto, Lincolniensi episcopo; Nigello, Eliensi episcopo; Thoma, cancellario; R. comite Legcestrensi; Patricio, comite; Ricardo de Humet, constabulario; Maino Biset, dapifero; Warnero, filio Gerardi; Hunfrido de Bohun, dapifero; Engelgerio de Bohun; Ricardo de Haie; Roberto Berton; Willielmo, filio Hamonis, Roberto de Dunestanvilla; Johanne filio Hamonis; apud Sarum.

CARTA HENRICI PRIMI DE DECIMIS FORESTÆ.

A.D. 1109–20.

Charter of king Henry I., granting tithes of the forests, &c.

HENRICUS, REX ANGLIÆ, Willielmo, Winton. episcopo, et Rogero episcopo, et vicecomitibus de Wiltesir., et de Hantesir. et de Dorsete et de Berchesir., et omnibus baronibus suis et fidelibus Francis et Anglis earundem scirarum, salutem. Notum sit vobis omnibus, tam presentibus quam futuris, me dedisse ecclesiæ Sanctæ Mariæ de Sarum ad communam canonicorum ejusdem ecclesiæ, omnes decimas de Nova Foresta, et de Pauncet, et de Bocholt, et desbroilz.[1] de Andevra, et de Husseburn, et de omnibus forestis meis in Wiltesir., et de Dorset., et de Berchesir., et de omnibus redditibus, scilicet de firma, de pannagio, de herbagio, de vaccis, de caseis, de porcis, de equabus; et Rogero ejusdem ecclesiæ episcopo, et successoribus suis, omnes decimas de omni venatione predictarum forestarum, excepta decima illius venationis quæ erit capta cum stabilia in foresta de Windleshora.

TESTIBUS,—Roberto, Lincolniensi episcopo; et Ranulfo cancellario; et Roberto comite de Mellent; et Hamne, dapifero; apud Norhamton.

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[1] *Desbroil.* (= des broils) *i.e.*, underwood, brushwood: *cf.* Med. Lat., *brolium, broialium, broylus, brozia.* O.Fr. *brel, bréle*, a forest: *bruaille* (=*brossailles*), brushwood. Prov. *broile, bruelh.* Langued. *brouliet.* Germ., *brülh.* Raynouard thinks it is a Frankish word, but Honnorat derives it from the Greek βρύω, to swell. Brushwood in the West of Eng. is called *brouse*, v. Honnorat, Dict. Prov. Fr.

Carta Henrici Secundi.

Fol. 23. Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, archiepiscopis, episcopis, abbatibus, comitibus, baronibus, justitiariis, vicecomitibus, ministris, et omnibus fidelibus Francis et Anglis totius Angliæ, salutem. Sciatis me concessisse et confirmasse, ecclesiæ Sanctæ Mariæ Sarum ecclesias quas Henricus avus meus ei dedit in prebendam, sicut carta sua testatur; videlicet, ecclesiam de Hegtredebiri, et ecclesiam de Godelming, cum terris et decimis ejusdem ecclesiæ adjacentibus; videlicet, terram quam Ranulfus Flambard, Sarum ecclesiæ canonicus, tenuit in Hegtredebiri, et in Godelming., et Tyweleia, et Hennedena, et in Geldeford, et nominatim illas quas tenuit in Godelming., Tywesleia et Hendena, quas Rogerus archidiaconus Wiltesir. dirationavit[1] apud Norhamton in curia mea coram Roberto episcopo Lincolniensi, et Roberto comiti Leycestr. justiciario meo ecclesiæ de Godelming adjacere, sicut carta predicti regis Henrici avi mei testatur. Et volo et firmiter precipio, quod predicta ecclesia S. Mariæ Sarum teneat hæc omnia in pace libere et quiete et integre cum ecclesiis, capellis et omnibus pertinentiis et libertatibus suis quas predictæ ecclesiæ habuerunt tempore regis Henrici avi mei, in bosco et plano, in pratis et pascuis, in aquis et molendinis, in viis et semitis, et in omnibus locis et in omnibus rebus, in prebendam, et perpetuam elemosinam.

A.D. 1155–62.

Charter of king Henry II. confirming previous grants.

Testibus,—Roberto, Exoniensi episcopo; et Thoma, cancellario; Roberto, comite Legcestr.; apud Gloucestriam.

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[1] *Dirationare*:—in Norman Law "*desréner*" means to prove one's right to anything. For the original and more technical meaning see Du Cange, *s. v. desrainare, desraisina*, &c. See also Jacob's Law Dictionary, *s. v.*

Carta Henrici Secundi de libertate theolonei.

c. A.D. 1155–62.

Charter of king Henry II., granting freedom from toll, to the bishop and canons of Sarum.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, omnibus baronibus, et justiciariis, et vicecomitibus, et ministris et fidelibus, Francis et Anglis, totius Angliæ, salutem. Sciatis me concessisse episcopo Sarum et canonicis Sanctæ Mariæ ecclesiæ, ut sint in perpetuum quieti in mercatis et in feriis per totam Angliam, cujuscunque terra sit, ab omni consuetudine et theoloneo de toto dominio suo. Et prohibeo ne aliquis super hoc eis inde forisfaciat super decem libras forisfacturæ. Testibus, Theobaldo, Cantuariensi archiepiscopo; Hylario, Cicestrensi episcopo; et Thoma, cancellario, apud Sarum. Et notandum, quod carta hæc est duplex.

Carta Henrici Primi de Westbiri, Fykelden, et Alwarbiri.

c. A.D. 1109–20.

Charter of king Henry I. granting the churches of Westbury, Fighel-dean, and Alderbury, to the church of Sarum.

Henricus, rex Angliæ, Willielmo vicecomiti, et baronibus, Francis et Anglis, de Wiltesir., salutem. Sciatis me dedisse et firmiter concessisse Deo et Sanctæ Mariæ Sarum ecclesiæ, et Rogero episcopo, ecclesiam de Westbiri cum omnibus appendiciis; ecclesiam de Fikeldena cum omnibus appendiciis; ecclesiam de Alwarbiri cum omnibus appendiciis; in silvis, id est, Preostwde, et in terris, in pratis, in pascuis, scilicet, in Monasterium Hederosum,[1] et capellam de Fernelega,[2] et capellam de Hwatedena.[3] Et volo et firmiter precipio ut liberi et quieti ab omnibus consuetudinibus absolute in perpetuum remaneant, ad servitium S. Mariæ. Testibus, Willielmo, episcopo Wintoniensi; et Ranulfo, cancellario; et Herberto, camerario; et Humfrido de Boun, apud Wintoniam.

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[1] Ivy Church.
[2] Farleigh, near Alderbury.
[3] Whaddon, near Alderbury.

Fol. 23 *verso.*

CARTA[1] STEPHANI REGIS DE LIBERTATE ECCLESIÆ.

A.D. 1136.

Charter of king Stephen securing the liberty of the church.

EGO, STEPHANUS, Dei gratia, assensu cleri et populi, in regem Angliæ electus, et a Willielmo Cantuariensi archiepiscopo, et sanctæ Romanæ ecclesiæ legato, consecratus, et ab Innocentio, sanctæ Romanæ sedis pontifice, postmodum confirmatus, respectu et amore Dei sanctam ecclesiam liberam esse concedo, et debitam reverentiam illi confirmo. Nichil me in ecclesia vel rebus ecclesiasticis, symoniace acturum vel permissurum [esse pro]mitto, ecclesiasticarum personarum et omnium clericorum et rerum eorum justitiam et potestatem et distributionem bonorum ecclesiasticorum in manu episcoporum esse perhibeo et confirmo. Dignitates ecclesiarum privilegiis earum confirmatas et consuetudines earum antiquo tenore habitas inviolate manere statuo et concedo; omnes ecclesiarum possessiones et tenuras quas die illa habuerunt qua Willielmus rex Angliæ, avus meus, fuit vivus et mortuus, sine omni calumpniantium reclamatione eis liberas et absolutas esse concedo. Si quid vero de habitis vel possessis ante mortem ejusdem regis, quibus modo careat, ecclesia [dein]ceps repetierit, indulgentiæ et dispensationi meæ vel restituendum vel discutiendum reservo. Quæcunque vero post mortem ejusdem regis, liberalitate regum, largitione principum, [obla]cione vel comparatione vel qualibet transmutatione fidelium eis collata sunt, confirmo. Pacem et justitiam me in omnibus facturum et pro posse meo conservaturum eis promitto. [Forest]as quas Willielmus avus meus, et Willielmus secundus avunculus meus, instituerunt et tenuerunt, illas mihi reservo; ceteras omnes quas rex Henricus superaddidit ecclesiis et regno quietas reddo et concedo. Si quis autem episcopus, vel abbas, vel alia ecclesiastica persona ante mortem suam rationabiliter sua distribuerit, vel distri-

[1] An original copy of this charter of king Stephen is to be seen in the muniment room of the cathedral, lying commonly on a table, and enclosed in a small oaken case.

buenda statuerit, firmum manere concedo. Si vero morte preoccupatus fuerit, pro salute animæ ejus ecclesiæ consilio eadem fiat distributio. Dum vero sedes propriis pastoribus vacuæ fuerint, ipsæ et omnes earum possessiones in manu et custodia clericorum vel proborum hominum ejusdem ecclesiæ committantur, donec pastor canonice substituatur. Omnes exactiones et injustitias et meschenningas,[1] sive per vicecomites vel per alios quoslibet, male inductas, funditus extirpo. Bonas leges et antiquas et justas consuetudines in murdris et placitis et aliis causis observabo, et observari precipio et constituo. Hæc vero omnia concedo et confirmo, salva regia et justa dignitate mea. TESTIBUS, etc. anno ab incarnatione Domini MCXXXVI°, sed regni mei primo.

CARTA JOHANNIS REGIS DE FRANCHESIIS ET LIBERTATIBUS CONCESSIS ECCLESIÆ SARUM.[2]

A.D. 1200.

Charter of king John, securing the franchises and liberties of the church of Sarum; and granting the church of Melksham to the cathedral

JOHANNES, DEI GRATIA, REX ANGLIÆ, dominus Hiberniæ, dux Normanniæ, Aquitaniæ, comes Andegaviæ, archiepiscopis, episcopis, abbatibus, comitibus, baronibus, justitiariis, prepositis, ministris, et omnibus, ballivis et fidelibus suis, salutem. SCIATIS nos concessisse et presenti carta nostra confirmasse Deo et ecclesiæ sanctæ Mariæ, et Herberto episcopo Sarum, et successoribus suis, omnes donationes quas venerabilis Henricus, proavus noster, et Henricus pater noster, quondam reges Angliæ, dederunt et concesserunt, et cartis suis rationabilibus confirmaverunt Deo, et ecclesiæ sanctæ Mariæ Sarum. Præterea de proprio dono nostro dedimus et concessimus, et presenti carta nostra confirmavimus, eidem ecclesiæ, et prenominato episcopo, et successori-

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[1] *Mescheninga* (or *miskenninga*) is explained as "variatio loquelæ in "curia;" and as (=) "misloqui," or 'inconstanter loqui in curia vel "invariare." It would seem to denote "prevarications" or "false "accusations." *See* Madox, Formulare Angl. p. 45.

[2] Marginal note: — "Nota bene "hanc cartam de libertatibus domini "eipscopi Sarum in omnibus terris "et ecclesiis suis."

bus suis, in puram et perpetuam elemosinam, ecclesiam de Melkesham cum omnibus ad eam pertinentibus ad ecclesiam Sarum dotandam. Concessit autem nobis idem episcopus, quod anniversarium patris nostri Henrici regis, et nostrum, solempniter fiet singulis annis in ecclesia Sarum. Preterea concessimus et presenti carta confirmavimus Deo et ecclesiæ sanctæ Mariæ de Sarum, et Herberto ejusdem ecclesiæ episcopo, et successoribus suis, omnes terras et possessiones suas, et tenementa sua libera et quieta in perpetuum ab omnibus exactionibus, cum omnibus libertatibus et liberis consuetudinibus suis. Quare volumus et firmiter precipimus, quod predictus episcopus et successores[1] sui, in perpetuum habeant et teneant, omnes terras et possessiones suas et tenementa
Fol. 24. sua ubique, cum socca et saka, toll et theam, et infangenetheof et utfangenetheof, bene et in pace, libere et honorifice, infra civitates, burgos, villas, et extra in terris, redditibus, advocationibus ecclesiarum, servitiis hominum, et releviis, in pratis, pascuis, pasturis, communis, in aquis et molendinis, in vivariis et stagnis, in piscariis et mariscis, et salinis et turbariis, in bosco et plano, in viis et semitis, in introitibus et exitibus intra forestas et extra, et in omnibus aliis locis et rebus ad tenementa sua pertinentibus, per totam terram nostram, soluta, libera et quieta de omnibus geldis, danegeldis, et hydagiis et caruagiis, auxiliis, placitis, querelis, summonitionibus, scyris, hundredis, et sectis scyrarum et hundredorum, de misericordiis comitum et hundredorum, de murthra. et latrocinio, et de auxiliis vice-comitum, forestariorum, et ballivorum eorum, et de omnibus ad eos pertinentibus, et de custodiis et operationibus castellorum, et de warpeny et averpeny et theingpeny, et hengwite et flemeneswite, leirwite, blodwite, fichtwite, et grithbrech, et fremenesfrete, et forestall., et hamsokna, et herfare, et de franco-plegio. Ita tamen quod visus franci-plegii fiat in curia episcopi coram serviente nostro: et si aliqua

[1] Marginal note,—" Episcopus et successores sui."

misericordia vel forisfactura inde pervenerit, episcopus eam habeat. Et de wastis, et de rewardis[1] forestæ, et de canibus suis expeditandis, et aliis placitis, querelis, et occasionibus forestæ quæ ad nos pertinent. Concedimus etiam quod capiant in propriis boscis suis quicquid eis necesse fuit ad proprios usus suos, sine visu et prohibitione forestariorum nostrorum, et sint quieti ipsi et homines sui de theoloneo, pontagio, passagio, paagio[2] et lestagio,[3] stallagio, cariagio, pannagio, et omni alia consuetudine, per totam terram nostram, et de omnibus rebus suis quas per terram vel aquam deportare fecerunt. Et probibemus ne quis eis, aut res aut possessiones aut terras aut homines eorum, contra libertatem cartæ nostræ vexet vel disturbet, super forisfacturam nostram.

TESTIBUS, — Johanne de Gry, archidiacono Gloecestrensi; Johanne de Banester, archidiacono Wigorniensi; Roberto de Harecurt; Willielmo de Briwere; Waltero de Lasey; Roberto de Thurneham; Petro de Pantell; Radulfo de Arden; Willielmo de Canteleu; Petro de Stok. Dat. per manum Huberti Cantuar. archiepiscopi, cancellarii nostri, apud Faleysiam iv° die Junii, anno regni nostri secundo.

DIGNITATES ET CONSUETUDINES[4] ECCLESIÆ SARUM.

A.D. 1091.

Dignities and customs of

Hæ sunt DIGNITATES et CONSUETUDINES Sarum ecclesiæ quas ego, OSMUNDUS, episcopus ejusdem ecclesiæ,

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[1] *Rewardum* (or *regardum*), — the visitation, care, or custody of a forest.

[2] *Paagium* (=pedagium), money paid for passing through any country or place, by foot or horse.

[3] *Lestagium.* O. E. lastage: a toll exacted in fairs or markets for liberty to carry things bought where one wishes; some say, a toll levied on things sold by the *last*, as herrings.

[4] This document is one of singular interest, as it would seem to be a copy of the original "*Institutio* "*Osmundi*" in accordance with which the "*De officiis ecclesiasticis* "*tractatus*," already printed in this volume, lays down and "explains" (*explanat*) the "Consuetudinary" of the church of Sarum at the beginning of the thirteenth century. It must be of the same date as the "Foundation charter," (see above, p. 198), as the witnesses are identical.

in nomine Sanctæ Trinitatis, anno ab Incarnatione Domini MXCI.[1] institui simul et concessi personis et canonicis ejusdem ecclesiæ, participato dominorum archiepiscopi et aliorum co-episcoporum nostrorum consilio, quorum nomina subscripta sunt, et domini regis Willielmi interveniente assensu;—videlicet ut decanus et cantor, cancellarius et thesaurarius residentes sint assidue in ecclesia Sarum remota omni excusationis specie; archidiaconi cum tali moderamine officium archidiaconatus impleant, ut duo semper ex eis residentiam faciant in ecclesia Sarum, nisi necessaria et evidens causa possit eos excusare. Canonicos nichil potest excusare quin et ipsi residentes sint in ecclesia Sarum nisi causa scholarum et servitium domini regis, qui unum habere potest in capella sua, et archiepiscopus unum, et episcopus tres. Verumtamen si necesse habuerit canonicus, pro communi utilitate ecclesiæ vel prebendæ suæ, et hoc fuerit in manifesto, poterit per anni tertiam partem abesse.

the church of Sarum, as ordained by bishop Osmund.

Rules as to the residence of the various "personæ" and canons.

Exemptions allowed in special cases.

Dignitas Decani est, et omnium canonicorum, ut episcopo in nullo respondeant, nisi in capitulo, et judicio tantum capituli pareant. Habent etiam curiam suam in omnibus prebendis suis, et dignitatem archidiaconi ubicunque prebendæ assignatæ fuerint in parrochia nostra, sive in ecclesiis, vel decimis, aut terris, ita quidem quod nulla omnino exigentia in dono vel in assisa, aut aliqua alia consuetudine ab episcopo, vel a quolibet alio, fiat in prebendis eorum, sed omnes libertates et omnes dignitates plenarie et pacifice habeant, quas ego Osmundus in eisdem prebendis habui, aut aliquis alius, cum eas in nostro dominio haberemus. Quando vero aliquis constituitur canonicus, debet coram fratribus in capitulo jurare, presente evangelio, se dignitates et consuetudines Sarum ecclesiæ inviolabiliter observaturum.

Privileges of the dean and canons.

Canons to swear to observe the customs of the church.

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[1] In the original MS. the date is given as 1016 (M°XVI.), which is clearly a mistake for 1091 (M°XCI.)

Duties and rights of the dean and chief dignitaries.

DECANUS omnibus canonicis et omnibus vicariis præest quoad regimen animarum et correctionem morum. CANTOR debet chorum regere quoad cantum, et potest cantus elevare et deponere. THESAURARIUS in conservandis thesauris et ornamentis et in administrandis luminaribus præeminet. Similiter CANCELLARIUS in scholis regendis et in libris corrigendis.

Of the archdeacons.

ARCHIDIACONI in sollicitudine parochiarum, et in cura pollent animarum.

The chief dignitaries to have "duplex," the rest "simplex" allowance from the "communa."

Decanus, et Cantor, Thesaurarius, et Cancellarius, duplicem percipiunt communam; reliqui canonici simplicem; sed in communa non percipiat, nisi qui residens fuerit in ecclesia.

Sundry rights of the "canonici simplices."

Si canonicus dedicationi interfuerit æque percipiat de oblationibus cum capellanis episcopi. Si dominus episcopus ecclesias vel capellas prebendarum dedicaverit, nichil ibi percipiunt capellani episcopi, nec alii nisi solus canonicus cujus fuerit prebenda.

Of the subdean and succentor.

Subdecanus a decano archidiaconatum urbis et suburbii, Succentor a cantore quæ ad cantariam pertinent, possident. Si decanus defuerit ecclesiæ, subdecanus vices ejus impleat; succentor similiter et cantoris.

Fol. 24 *verso.*

Duties of the chancellor and precentor.

Archischola debet lectiones auscultare et terminare, sigillum ecclesiæ portare, literas et cartas componere, et in tabula lectores notare; et cantor similiter cantatores.

How discipline is to be exercised and enforced by the dean.

Seniores obsecrandi sunt ut fratres.[1] Verumtamen si cotidiano sacrificio, vel horis canonicis, absque rationabili causa sæpius defuerint, et a decano correpti hoc non emendaverint, debent in capitulo coram decano et fratribus prostrati veniam recipere. Si vere de inobedientia et rebellione vel alio notorio deprehensi fuerint, debent a stallo degradari et ad hostium

[1] See above, p. 20, note 4.

chori post decanum, vel in choro ultimi puerorum secundum quantitatem delicti penitentiam agere. Quod si hanc disciplinam neglexerint et incorrigibiles apparuerint, severiori subjaceant ultioni. Hujus vero consuetudinis a me liberaliter factæ et concessæ, testes sunt hii:—Willielmus, rex Anglorum; Thomas, archiepiscopus; Walkelinus, episcopus; Martinus, episcopus; Johannes, episcopus; Hoellus, episcopus Cenomannensis; Robertus, episcopus; Herbertus, episcopus; Remigius, episcopus; Radulfus, episcopus; Gundulfus, episcopus; Robertus, cancellarius; et multi alii, tam clerici quam laici, magni nominis et dignitatis viri.

☞ Hoc invenies scriptum in quodam textu parvo, et veteri, pauperis pretii.[1]

CARTA DE CHILDEWIK, ET DE ECCLESIA DE MERA.

c. A.D. 1098.

Grant by G. de S. Martin of tithes at Childewik, in the parish of Mere, to the church of Sarum.

GODEFRIDUS de SANCTO MARTINO concessit totam decimam suam de Childewik,[2] in vitulis, in ovibus, in agnis, et in omnibus rebus unde decima debeat dari, et maxime in garbis ad hostium granicæ recipiendis sanctæ Mariæ Sarum, et ecclesiæ de Mera. Inde posuit vadimonium super altare. Inde sunt testes; Rogerus, decanus; Hubertus, cantor; . . . . . thesaurarius; Azo et Arnaldus, archidiaconi; et totum capitulum ecclesiæ S. Mariæ. Et inde est testis, Osmundus, dapifer; et plegii alii.

Services to be rendered by the church of Mere to the

Ecclesia autem de Mera serviet capellæ ejusdem Godefridi tribus diebus in ebdomada, si ipsemet vel uxor ejus ibi interfuerit. Sin autem, una die in eb-

[1] This note, appended also to the charter immediately following, would seem to refer to an older record no longer in existence, probably the *original* "Register of "S. Osmund."

[2] Now called "Chadenwich," in the parish of Mere, in the south-west border of Wiltshire. By the way, a second copy of this same charter is given in a subsequent part of the Osmund Register. See p. 353, *note* [2].

chapel of Childewik.

domada, quæ placuerit sacerdoti de Mera, in eadem capella celebrabitur missa. Hæc conventio facta est kalendas Februarii.

☞ Hoc invenies scriptum in quodam textu veteri, pauperis pretii.

Carta Joscelini episcopi Sarum.

c. A.D. 1148.

Grant by bishop Jocelin of the churches of Blewbery and Marlborough to the "communa" of the resident canons of Sarum.

Omnibus Sanctæ Matris ecclesiæ filiis ad quos presens carta pervenerit, Joscelinus Dei gratia Sarum episcopus, eternam in Domino salutem. Noverit universitas vestra Nos caritatis intuitu, et in remedium animæ nostræ, concessisse et in perpetuum contulisse prebendam quæ fuit Gwarnerii de Sanford, canonici nostri, videlicet, ecclesias de Bleberia et Merleberga, cum omnibus pertinentiis earum, communæ canonicorum nostrorum in ecclesia nostra Sarum residentium,[1] ut ipsi ad honorem et servitium Dei et ejusdem genetricis ibidem de cetero commodius et honestius valeant sustentari. Ut autem hæc concessio et donatio nostra in posterum firma et inconvulsa perseveret, ipsam episcopali auctoritate et sigilli nostri attestatione confirmavimus.

Carta Rogeri episcopi Sarum immediati successoris Osmundi.

c. A.D. 1140–42.

Grant by bishop Roger of prebends "held in his hands" to Fol. 25.

Henrico, Dei gratia apostolicæ sedis legato, et Theobaldo, Cantuar. archiepiscopo, et omnibus episcopis, totique clero, et omnibus baronibus totius Angliæ, Francis et Anglis, Rogerus episcopus Sarum, salutem: —Notum facio dignitati vestræ quoniam in libera potestate reddidi ecclesiæ sanctæ Mariæ Sarum, omnes prebendas quas in manu mea tenueram. Et illas pro certo

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[1] In the margin of the Osmund Register, is—"Nota, — canonicorum "in ecclesia *residentium*."

dedi provida considerâtione et communi consilio honestissimarum personarum, et totius capituli Sarum, clericis eidem ecclesiæ honeste servientibus. Et prebendam de Caninges dedi eternaliter ecclesiæ et canonicis sanctæ Mariæ ad communam ecclesiæ manutenendam et sustentandam, et ita quod quædam honesta persona serviens ecclesiæ pro eadem prebenda habeat in singulis annis quadraginta solidos. Quare precor vos omnes communiter, quod pro Dei amore, et vestro honore, et pro salute animarum vestrarum et meæ, illud concedatis et stabile et firmum esse percipiatis. Et preterea dedi et concessi ecclesiæ de Lavinton totam decimam de dominio de Littleton, et decimam omnium hominum ejusdem villæ.

the church of Sarum, and of that of Cannings to the "communa" of the cathedral.

The tithes of Littleton given to the church of Lavington.

Testibus, Capitulo Sar.; et Osmundo, dapifero; et Ricardo filio Willielmi; et Waltero de Maisy; apud Sarum.

Carta Joscelini immediati successoris Rogeri.

Joscelinus, Dei gratia Sarum episcopus, omnibus fidelibus ad quos presens carta pervenerit, salutem:—Noverit tam presens ætas quam futura posteritas sub nostra presentia et capituli Sarum recognitum fuisse ecclesiam de Caninges cum omnibus pertinentiis suis de communa esse canonicorum Sarum ecclesiæ ex donatione bonæ memoriæ Rogeri ejusdem ecclesiæ episcopi, predecessoris nostri. Si quid autem ab eodem predecessore nostro minus actum fuit in donatione ejusdem ecclesiæ ad communam, nos illud nostra auctoritate supplevimus, statuentes ut nec nobis nec nostris successoribus rogatu canonicorum vel alterius, nec canonicis rogatu episcopi vel alterius, liceat unquam tam pium opus evellere aut aliquatenus perturbare. Verumtamen Robertus de Bellafago, quem capitulum per quandam dispensationem[1] canonicum susceperat

c. A.D. 1155–64.

Charter of bishop Jocelin confirming the grant of the church of Cannings to the "communa," but reciting the life-interest of R. de Bellafago in the same.

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[1] Marginal note in Osmund Reg., "*Nota*,—quod Robertus de Bellafago fuit præbendarius simul de Canyng et de Horton."

de ecclesia de Caninges, et de Hortun, quamdiu vixerit, quiete possideat ecclesiam de Caninges, per unam summam frumenti, quam idem Robertus singulis annis persolvet canonicis Sarum apud Sarum tertio die ante nativitatem S. Mariæ Virginis, in recognitione quod ipsa ecclesia de Caninges de communa est canonicorum, et quod post obitum Roberti nullus inde debet constitui canonicus, sed in communa canonicorum cum omni integritate remaneat ecclesia de Caninges absque omni contradictione. Et Robertus abjuravit omnem successionem in eadem ecclesia de Caninges. Si quis autem predicti episcopi predecessoris nostri donationem et nostram redditionem prædictæ ecclesiæ de Caninges ad communam canonicorum Sarum impedire vel contradicere presumpserit, perpetuo subjacebit anathemati, donec ad condignam veniat satisfactionem. Nos enim et totum Sarum ecclesiæ sacerdotium, proprio ore, cum stolis assumptis, et candelis accensis, in capitulo omnes excommunicavimus, qui contra hoc factum venirec ontenderint.

Fol. 25 *verso.*

TESTIBUS,—Henrico, decano Sarum; Philippo, cancellario; Jordano, thesaurario; Rogero, archidiacono Berchesir.; Henrico de Londonia; Osberto de Inglesham; Johanne; Ada; Willielmo; et Joscelino, Godwino, Hugone Bovet juniore, et reliquis canonicis Sarum. Testibus etiam vicariis, et reliquo clero Sarum ecclesiæ. Valete.

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c. A.D. 1155.

Grant by bishop Jocelin of the prebend of Britford to the "communa" of the resident canons.

OMNIBUS SANCTÆ MATRIS ECCLESIÆ FILIIS ad quos presens carta pervenerit, JOSCELINUS, Dei gratia Sarum episcopus, salutem in Domino:— Cum singulorum diocesis nostræ provectibus invigilare ex cura pastorali debitores simus, propensius tamen eorum qui ecclesiasticis ministeriis precipue in ecclesia Sarum specialiter sunt deputati, hac ratione inducti nichilominus etiam, ex eo quod communam Sarum tenuem

admodum et exilem cognovimus, provocati, prebendam de Britford cum omnibus pertinentiis suis ecclesiæ Sarum in augmentum communæ canonicorum ibidem residentium, concessimus et dedimus, statuentes ut si quis contra hanc donationis et concessionis nostræ paginam temerario venire presumpserit, maledictionem Domini et omnium sanctorum ejus incurrat.

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c. A.D. 1155–60.

Charter of bishop Joscelin granting the church of Awelton, after the decease of Nigel then holding it, to the "communa" of the cathedral.

JOSCELINUS DEI GRATIA SARUM EPISCOPUS, omnibus sanctæ matris ecclesiæ filiis ad quos presens carta pervenerit, veram in Domino salutem: — Commune votum communem utilitatem prosequi debet, ut ea quæ pro communi utilitate facta fuisse noscuntur perpetuo firmitatis robore muniantur. Inde est quod Nos carissimorum filiorum nostrorum Sarum ecclesiæ canonicorum ac ceterorum clericorum ibidem Deo servientium, dilectionis fervorem ac sinceram devotionem, quam erga nos semper habuisse noscuntur, diligenter attendentes, universitati vestræ presentium insinuationem notificare duximus, nos ecclesiam de Awelton[1] cum omnibus pertinentiis suis et libertatibus communæ canonicorum Sarum ecclesiæ, cui, Deo auctore, licet immeriti presidemus, concessisse ac donasse, et episcopali auctoritate confirmasse. Verumtamen quam præfatam ecclesiam prius Nigello canonico nostro concesseramus, idem Nigellus eam ex permissione et assensu canonicorum suorum Sarum ecclesiæ tenebit, reddendo inde singulis annis communæ canonicorum unum aureum in recognitionem, videlicet, quod ipsa ecclesia ad communam pertineat. Et si forte idem Nigellus ad majorem dignitatis gradum in ecclesia Sarum tempore aliquo promotus fuerit, vel ecclesiam de Awelton casu aliquo possidere desierit, ecclesia illa libere et

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[1] Alton Pancras, in Dorset.

Certain payments to be made out of the church of Awelton to a priest of the cathedral, and also to the brethren at Ivychurch for prayers for his soul, and due celebration of his "obit."

Fol. 26.

quiete et inconcusse et absque alicujus contradictione ad communam integre et plenarie redeat. Hoc quidem devote concesso et fideliter observato, sicut in autentico capituli scripto continetur, quod videlicet, post obitum nostrum duas habebimus communas in ecclesia nostra singulis diebus, et semper una vero dabitur uni presbitero semper qui in ecclesia Sarum, tam in missarum solempniis quam in vigiliis et animarum commendationibus plenarium faciet servitium pro anima nostra singulis diebus, et ita in perpetuum. Reliqua vero dabitur fratribus de Monasterio Oderoso[1] semper, qui consimile servitium facere tenentur pro anima nostra in perpetuum. In die vero anniversarii nostri, centum pauperes pascentur pro anima nostra in perpetuum de pane et cervisia, et ad minus de uno ferculo carnis vel piscis, sicut dies illa exegerit. Ut autem hæc nostra donatio rata et inconvulsa perpetuo maneat, nos eam presentis cartæ patrocinio communire, et sigilli nostri impressione duximus corroborare. Et quia volumus hanc nostram donationem et concessionem inviolabiliter perpetuo vires habere, auctoritate nobis a Deo commissa, firmiter inhibemus, ut nulli omnino hominum sub interminatione anathematis liceat ei aliquatenus contraire. Quicunque vero eam qualibet occasione vel temeritatis audacia perturbare presumpserit, maledictionem omnipotentis Dei et genetricis suæ beatæ Mariæ Virginis, et nostram, et omnium illorum quorum usibus necessariis profutura hæc donatio facta est, noverit se incursurum.

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c. A.D. 1190–92.

Godfrey, bishop of

GODEFRIDUS, DEI GRATIA WINTON. EPISCOPUS, universis ad quos presens scriptum pervenerit, salutem in Domino. Ad universitatis vestræ notitiam volumus

[1] *Sic* in original for "Ederoso" or "Hederoso,"—*i.e.*, the monastery of Ivychurch. See below, p. 236.

pervenire, controversiam quæ vertebatur inter Willielmum Briwere et capitulum Sarum ecclesiæ, et Hugonem Bovet, ejusdem ecclesiæ canonicum, super ecclesiam de Sumburn, sub hac forma transactionis esse sopitam. Willielmus Briwere et heredes sui habebunt in perpetuum presentationem ecclesiæ de Sumburn, retentis inde et semper solvendis centum solidis annuis predicto Hugoni, et successoribus suis, de eadem ecclesia in quatuor anni terminis. Ita quidem quod clericus a predicto Willielmo, vel heredibus suis, ad prescriptam ecclesiam presentatus, et ab episcopo diocesano receptus, debet in capitulum Sarum ecclesiæ venire, ibique sacramento corporaliter prestito fidelitatem jurare, quod, scilicet, centum solidos annuos quos H. Bovet percipere solebat eidem Hugoni et successoribus suis de eadem ecclesia annuatim statutis terminis fideliter exsolvet, salvo in omnibus jure episcopali et dignitate Wintoniensis ecclesiæ.

Winton, settles a dispute respecting Sombourn in Hants, between William Brewer, Hugh Bovet, canon of Sarum, and the dean and chapter.

Hiis Testibus, — Reginaldo, Bathoniensi episcopo; Hugone, Coventrensi episcopo; magro J., Derebiensi archidiacono; magro Amico; magro Hamone de Waltham; magro Hugone de Garherst; magro Theodbaldo; Willielmo, capellano; et multis aliis.

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c. A.D. 1160.

Supplementary charter by bishop Jocelin respecting rights to be enjoyed by the church of Sarum in respect to Awelton.

Omnibus sanctæ matris ecclesiæ filiis ad quos presens carta pervenerit, Joscelinus[1] Dei gratia Sarum episcopus, æternam in Christo salutem. Noverit universitas vestra nos intuitu Dei contulisse et concessisse ecclesiam de Awelton cum omnibus pertinentiis suis communæ ecclesiæ beatæ Dei genetricis Sarum in perpetuum habendam et tenendam pacifice et plenarie,[2] cum omni decimatione canonicorum ejusdem villæ, tam lanæ et casei, quam bladi, et omnium rerum unde decimæ Deo dantur, et cum omnibus et eisdem libertatibus

Fol. 26 *verso.*

[1] See a previous charter by bishop Jocelin, respecting Alton Pancras, at p. 219.

[2] Marginal note,—" Nota de liber- " tatibus prebendarum et firma."

quas habent præbendæ nostræ quæ consistunt in diocesi Sarum. Et ut hæc concessio nostra in posterum firma gaudeat stabilitate et inconvulsa, Nos eam auctoritate episcopali et sigilli nostri munimine confirmamus.

Carta Huberti immediati successoris Joscelini Sarum episcopi.

c. A.D. 1190–93.

Confirmatory charter by bishop Hubert, of the grants of the churches of Cannings and Britford to the "communa" of the church of Sarum.

Universis sanctæ matris ecclesiæ filiis ad quos presens scriptum pervenerit, Hubertus, Dei gratia Sarum episcopus, in salutis auctore, salutem. Noverit universitas vestra nos inspexisse cartam bonæ memoriæ Rogeri episcopi quondam Sarum, predecessoris nostri, qua concessit ad communam Sarum ecclesiæ ecclesiam de Caninges cum omnibus pertinentiis suis. Inspeximus etiam cartam bonæ memoriæ Joscelini quondam Sarum episcopi, predecessoris nostri, viri venerabilis, qua predictam donationem ratam habuit et sua auctoritate confirmavit, omnes sub anathematis vinculo concludens, qui eam confringerent vel aliquatenus impedirent. Inspeximus etiam cartam ejusdem Joscelini predecessoris nostri, qua prebendam de Britford cum omnibus pertinentiis suis ecclesiæ Sarum in augmentum communæ canonicorum ibidem residentium[1] concessit et dedit, statuens si quis contra suam donationem venire presumeret, maledictionem Dei et omnium sanctorum ejus incurret. Nos itaque virorum venerabilium et discretorum predecessorum nostrorum vestigiis inherentes, cum singulorum nostræ diocesis provectibus invigilare ex cura pastorali nobis invicta[2] teneamur, propensius tamen eorum qui ecclesiasticis ministeriis in matrice ecclesia nostra Sarum nocte dieque sunt deputati, predictas donationes et confirmationes, sententias quoque excommunicationis in earum transgressores latas, per

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[1] Marginal note, "Nota canonicorum *residentium*."

[2] So it appears to be in the original; it is possibly intended for "*injuncta*," or "*indicta*," *i.e.*, imposed on us.

omnia ratas habentes, eas presenti scripto et sigilli nostri attestatione confirmamus. Statuentes ut predicta ecclesia de Caninges et prebenda de Britford[1] integre cum omnibus pertinentiis suis in usus personarum et canonicorum in ecclesia Sarum residentium convertantur; singulis percipientibus juxta modum distributionis statutæ a bonæ memoriæ Osmundo predecessore nostro et usque ad tempora nostra observatæ. Quicumque igitur hominum ausu temerario contra tot et tam autenticas donationes et confirmationes venire presumpserit, noverit se maledictionem Dei omnipotentis et beatæ Mariæ genetricis suæ incursurum.

HIIS TESTIBUS,—Jordano, decano Sarum; Willielmo de sanctæ Mariæ ecclesia; R. Sarum thesaurario; Hunfrido, archidiacono Wiltescir.; Wimundo, subdecano, et Johanne succentore Sarum; Galfrido, archidiacono Berkesir.; Radulfo, archidiacono Herefordensi.

Fol. 27. OMNIBUS SANCTÆ MATRIS ECCLESIÆ FILIIS ad quos presens scriptum pervenerit, PETRUS, Dei gratia Wintoniensis episcopus,[2] salutem in Domino. Noveritis nos divinæ caritatis intuitu auctoritate pontificali confirmasse Deo, et beatæ Mariæ, et venerabili fratri nostro Herberto Sarum episcopo, et ejus successoribus et ejusdem ecclesiæ canonicis, omnes possessiones et libertates, omniaque jura sibi in diocesi nostra canonice collata, tam in ecclesiis et decimis, quam omnibus aliis rebus, sicut cartæ donatorum rationabiliter testantur. Et ut hæc nostra confirmatio perpetuæ firmitatis robur optineat, eam presenti scripti testimonio et sigilli nostri patrocinio communimus.

c. A.D. 1210–16.

Peter, bishop of Winchester, confirms to Herbert, bishop of Sarum, all possessions and liberties before enjoyed in the diocese of Winton.

HIIS TESTIBUS, — Magro E. de Faucunberg.; magro Roberto Basset; magro Alano de Stok; magro Philippo de Faucunberg.; Ricardo, capellano; Dionisio, clerico;

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[1] Marginal note, — "Confirmatio de Canynges."

[2] Marginal note, — "Confirmatio per episcopum Winton."

Ricardo de Berching., Ricardo de Elmham, Roberto de Cerne, Willielmo filio Humfridi, clericis; cum multis aliis.

Pro cancellario Sarum.

c. A.D. 1175–80.

Confirmation by bishop Jocelin of a "virgate" of land, belonging of old to the chancellor, to Philip de S. Edwardo.

Joscelinus, Dei gratia, Sarum episcopus, dilecto filio et amico carissimo Jordano, decano, et capitulo Sarum, salutem et Dei benedictionem. Noveritis nos dedisse et assignasse virgatam terræ, quæ ab antiquo pertinere solet ad correctionem librorum[1] ecclesiæ Sarum, Philippo de Sancto Edwardo, clerico nostro et canonico nostro, ita quidem ut idem Philippus operam et diligentiam adhibeat ad eorundem librorum correctionem. Hanc autem terram quam predicto Philippo, quoad[2] vixerit, concessimus possidendam, et per ipsum ecclesiæ nostræ reddimus, ad pretaxatum ministerium volumus et statuimus in perpetuum deputari; et nequaquam istud venire possit in dubium presentem cartam sigillo nostro communimus.

Hiis testibus,—Rainaldo, Bathoniensi episcopo; dno Roberto Forde, abbate; Baldwino, cancellario Sarum; Galfrido, archidiacono Berkscir.; Galfrido Aquilon.; magro Alexandro, medico; Daniele de Ponte; Gualterio capellano; magro Roberto filio Ursonis; Roberto de Geldeford; Henrico de Norhamton; canonicis Sarum.

A.D. 1213.

Grant by the abbot and con-

Universis sanctæ matris ecclesiæ filiis ad quos presens scriptum pervenerit, Rogerus, Dei patientia, Sanctæ Mariæ Montisburgi, dictus abbas, et ejusdem

[1] The duties of the chancellor are summed up in the ancient document already given (see p. 214) as consisting "in scholis regendis, "et *in libris corrigendis.*"

[2] In the original it would seem to be more like "*quod,*" but it is clearly intended for "*quoad.*"

loci conventus humiliter salutem in eo qui est Salus omnium. Viros ecclesiasticos tunc vere constat in unitate ecclesiæ vivere, cum, diversitatem suam, vinculo caritatis, student unire, et vel merita meritis pervenire, vel gratiam gratia compensare. Cujus veritas nos memores exemplum predictorum in Sarum ecclesia respeximus, quæ possessiones nostras sub ejus protectione constitutas, et fratres nostros ad easdem custodiendas a nobis destinatos semper pio fovit affectu et mera liberalitatis gratia, non minus studuit protegere quam ampliare. Nos autem ecclesiam nostram amplius studentes, eadem ecclesia Sarum in unitate caritatis confederare, quicquid juris in ecclesia de Porstoke et in ecclesia de Fleota habuimus, Deo et ecclesiæ Sarum, et domino Herberto ejusdem loci episcopo, puro caritatis instinctu contulimus, et easdem ecclesias, cum omnibus pertinentiis predictæ Sarum ecclesiæ, quantum ad nos pertinet, perpetuo concessimus possidendas. Quod ut firmum et stabile in perpetuum perseveret, predictam donationem et concessionem nostram presentis scripti testimonio, et sigillorum nostrorum appositione roboravimus, anno gratiæ Christi MCCXIII.

vent of St. Mary Monteburg of the churches of Poorstock, and Fleet, to the church of Sarum.

Fol. 27 *verso.*

HOC EST TRANSCRIPTUM QUOD MONASTERIUM MONTIS BURGI HABET DE ECCLESIA SARUM.

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, Herbertus, miseratione divina episcopus Sarum, eternam in Domino salutem. Religiosorum pias[1] devotiones favere et favore prosequente ipsorum complere profectum, pastoralis officii nos monet auctoritas, et debitum hortatur caritas. Cum igitur monasterium

c. A.D. 1213.

The church of Loders, and chapel of Bradpole, granted as a prebend

[1] In the original it is "pie" (=piæ).

in the church of Sarum to the abbot, for the time being, of St. Mary Monteberg.

Montisburgi fratrum et hospitum abundat[1] numero, et in beneficiis penuriam patiatur, ad hujus defectum supplendum et cultum Divini Nominis au[gment]andum de plena Dei confisi clementia, assensu dilectorum nostrorum, viri venerabilis Ricardi decani, et capituli Sarum, ecclesiam de Lodres et capellam [de] Bredepole cum omnibus pertinentibus ad illas, concedimus illis in perpetuum et confirmamus, indulgentes ut liceat eisdem dictas ecclesiam et capellam in usus proprios convertere, ita videlicet ut per capellanos idoneos faciant eisdem deservire, et eorundem preterea decani et [capituli volun]tate[2] et assensu, prebendam in ecclesia Sarum de prænominatis ecclesiis instituimus in perpetuum, quam aliarum ecclesiæ Sarum prebendarum gaudere volui[mus libertatibus][2] . . . .

The abbot to have a stall in choir and place in chapter, and required to provide a vicar in priest's orders, to minister in the cathedral.

Statuentes ut Montisburgi abbas pro tempore in ecclesia nostra, prout moris est canonicorum, locum optineat et stallum, qui loco sui vicarium instituat succedentem in ipsa, videlicet, presbiterum ecclesiæ ministerio deputatum perpetuo, cui prescriptum monasterium de bonis memoratæ prebendæ *quindecim solidos* ministret annuatim, solvendos eidem statutis terminis quibus alii in ecclesia nostra vicarii sua percipere consueverint stipendia. In hujus siquidem rei testimonium et robur perpetuum presens scriptum, tam nostro quam capituli nostri sigillo autentico, extat corroboratum. HIIS TESTIBUS, etc.

☞ Nota de stipendio vicariorum per canonicos, etc.

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c. A.D. 1180.

Grant by bishop Jocelin of half a

JOSCELINUS, DEI GRATIA, SARUM EPISCOPUS omnibus ad quos presens carta pervenerit, salutem. Noverint tam presentes quam futuri nos donasse et concessisse Segaro, servienti et fideli nostro in Wamberga, dimidiam

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[1] In the original it is, "habundat."

[2] The portions within brackets have been supplied from conjecture, the MS. itself being defaced.

hidam terræ, quæ fuit bedelli terra, cum omnibus pertinentiis suis, bene et in pace, quiete et libere ab omni servitio, tenendam per servitium dimidii modii vini, quod ipse predictus Segarus invenire debet singulis annis ad mandatum faciendum[1] proxima die Jovis ante Pascha in capitulo Sarum ecclesiæ. Hanc autem donationem ita factam literarum nostrarum munimine confirmavimus, et sigilli nostri impressione corroboravimus. HIIS TESTIBUS,—Waltero, cantore Sarum; Johanne, cantore de Exonia; Gilb. de Exonia; Willielmo, capellano episcopi; magro Rainaldo de Cauna; Galfrido de Vernuil, et Willielmo, clericis episcopi; et multis aliis.

hide in Wanborough to one Segar.

THEOBALDUS, DEI GRATIA CANTUAR. ARCHIEPISCOPUS, Anglorum primas, et apostolicæ sedis legatus, venerabilibus filiis suis, decano et archidiaconis et toti clero Sarum ecclesiæ, universisque fidelibus per Sarum episcopatum constitutis, salutem. Quum festum Reliquiarum ecclesiæ Sarum non satis opportuno tempore prius celebrabatur, eo quod [propter?] temporis difficultatem, nec populus illuc convenire, nec reliquias sicut deceret venerari poterant, venerabilis frater noster Joscelinus Sarum episcopus idem festum tempore magis congruo, id est, xv° kalendas Octobris,[2] celebrari instituit. Nos itaque ejus institutionem ratam habentes, universitati vestræ mandamus, quatinus predicto die festum illud celebretis. Omnibus itaque qui ad celebrationem hujus festi vel infra octavas ad venerationem illarum reliquiarum illuc convenerint, nos, de divina confisi misericordia, quadraginta dies de penitentia sibi injuncta singulis annis relaxamus. Valete.

c. A.D. 1150.

Confirmation by archbishop Theobald of the change of the Feast of Relics by bishop Jocelin to Sept. 17.

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[1] Marginal note, "Nota de mandato faciendo in terra Domini in ecclesia Sarum."

[2] Marginal note, "Nota de festo reliquiarum in ecclesia Sarum celebrando xv° kalendas Octobris." By a statute of Bishop Roger de Mortival, in 1319, the "Feast of Relics" was subsequently directed to be observed on the Sunday next after July 7, the festival of the Translation of St. Thomas, the Martyr.

Fol. 28. c. A.D. 1160.

Ordinance by the dean and chapter, as to services, &c. to be rendered at the anniversary of the "obit" of bishop Jocelin.

H.[1] DECANUS et totus conventus Sarum ecclesiæ, omnibus fidelibus qui modo sunt et qui futuri sunt, salutem. Mos est sanctissimus et pietas ecclesiarum, ut qui religiosis locis et sanctis collegiis magna conferunt beneficia, debita suis animabus ab eisdem collegiis recipiant suffragia. Sciat igitur omnis ætas, nos, tam pro nobis quam pro nostris successoribus canonice substituendis, spopondisse venerabili viro Joscelino episcopo nostro, qui et in augmentum prebendarum et communæ nostræ multa nobis contulit beneficia, quod post obitum illius duas habebit communas[2] in ecclesia nostra singulis diebus et semper, una vero dabitur uni presbitero semper, qui in ecclesia nostra tam in missarum solempniis quam in vigiliis et animarum commendationibus, plenarium faciet servitium pro anima ipsius episcopi singulis diebus et ita in perpetuum. Reliqua vero dabitur fratribus de monasterio Oderoso[3] semper, qui pro anima ejusdem episcopi in perpetuum consimile servitium facere tenentur. In die vero anniversarii ipsius,[4] centum pascemus pauperes pro anima ipsius in perpetuum de pane et cervisia, et ad minus de uno ferculo carnis vel piscis sicut dies illa exegerit. Et ut hæc mansuetudo futuris temporibus observetur in perpetuum, presentis cartæ attestatione, et sigilli nostri munimine eam communimus.[5] Valete.

William, abbot of Bec conveys to the

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, WILLIELMUS,[6] Dei gratia abbas Beccensis, et ejusdem loci conventus, salutem in Christo:—

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[1] Probably intended for Henry de Beaumont, who became Dean in 1155. See, as to this "obit" for bishop Jocelin, p. 220.

[2] Marginal note, — "Commune presbyteri celebrantis pro anima Joscelini episcopi."

[3] *Sic* in original MS. for "Hederoso."

[4] Marginal note,—"Nota de anniversario episcopi Joscelini."

[5] Marginal note,—"Fratres monasterii Ederosi habebunt unam communam."

[6] WILLIAM became abbot of Bec in 1198, and died in 1211. Gallia Christiana, xi. 231.

Ad universitatis vestræ notitiam volumus pervenire, nos caritatis et devotionis intuitu quam ad venerabilem patrem nostrum Herbertum Sarum episcopum, et ipsius ecclesiam habemus, unanimi consensu dedisse prefato episcopo et ecclesiæ Sarum quicquid juris habuimus in ecclesia de Paulesholt, et in ecclesia de Deverel, salvis ecclesiæ nostræ Beccensi decimis de dominico ejusdem manerii, tam minutis quam majoribus; et preterea totam terram nostram de Derinton[1] cum omnibus pertinentiis suis, habendas et tenendas in perpetuum libere et quiete, pacifice et integre, ita ut liceat ejusdem episcopo de præfatis ecclesiis et terra prenominata, cum assensu capituli sui, ad utilitatem et commodum ecclesiæ suæ prout voluerit, disponere et ordinare. Et quia in ecclesia Sarum residentiam facere non possumus, nos, vicarium qui in præfata ecclesia Sarum ordine sacerdotali ministrabit loco nostro constituemus,[2] et ei, secundum institutionem ecclesiæ, stipendia digna in perpetuum inveniemus.

bishop and church of Sarum, the churches of Poulshot, Deverel, and Durrington.

Fol. 28 *verso.*

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, R.[3] Dei gratia abbas de Sancto Wandragesilo,[4] et ejusdem loci conventus, eternam in Domino salutem. Universitati vestræ notum sit, nos, de communi assensu capituli nostri dedisse et concessisse Deo et ecclesiæ sanctæ Mariæ Sarum, et H. ejusdem loci epi-

c. A.D. 1200.

The abbot of St. Wandragesil conveys to

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[1] Marginal note,—"Nota, adhuc "pro prebenda abbatis de Bece; "Paulesholt, et Deverel, et Dering-"ton." These were POULSHOT (near Devizes), BRIXTON DEVEREL (near Warminster), and DURRINGTON (near Amesbury).

[2] See above, p. 189, for the "ordinance" respecting the prebend of Okeburn, which was held by the abbots of Bec.

[3] This was most probably "RAINALDUS," who became abbot of S. Wandragesil about the year 1194, and died in 1207. He is described as "familiaris Regis Ricardi I." See Du Monstier's "Neustria Pia," p. 167.

[4] Marginal note,—"Nota, de ab-"bate Sci. Wandragesili monas-"terii Fontanellensis, (S. Vandrille "de Fontenelle, dioc. Rothoma-"gensis)."

the church of Sarum, the churches of Whitchurch, and Sherston, together with lands and tithes in Wivelesford.

scopo et successoribus et capitulo, ecclesiam de Witcherch,[1] et ecclesiam de Sorestan,[2] et quicquid in eis juris habuimus vel habere potuimus, et quicquid habuimus in terris et decimis apud Wivelford,[3] habendas et possidendas in perpetuum cum omnibus pertinentiis suis, quietas et liberas ab omni calumpnia de nobis et successoribus nostris et domo sancti Wandragesili. In hujus autem rei testimonium sigillum nostrum apposuimus.

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c. A.D. 1200.

Notice to various tenants advertising them of the transfer of the churches and lands above-named to the church of Sarum.

R. Dei gratia abbas de Sancto Wandragesilo dilectis suis magr̃o Ricardo de Sorestan, et Ricardo de Witcherch, et domino Ilberto de Grennull̃., salutem:—Sciatis, quod nos dedimus Deo et ecclesiæ sanctæ Mariæ Sarum, et domino H. ejusdem loci episcopo venerabili, et capitulo Sarum, quicquid juris habuimus in ecclesia de Sorestan, et in ecclesia de Witcherch, et in terris et decimis apud Wivelford. Quare vobis mandamus et precipimus, quatinus eis de cetero sitis intendentes et respondentes in omnibus quæ ad nos pertinere solebant, sicut nobis facere solebatis. Valete.

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c. A.D. 1200.

General notice by the abbot of St. Wandragesil of such transfer.

Noverint universi, ad quos presens scriptum pervenerit, quod ego, R. abbas, et conventus S. Wandragesili concessimus domino H. Sarum episcopo et ejusdem ecclesiæ capitulo, quicquid possedimus in ecclesia de Witcherch et in ecclesia de Sorestan, et quinquaginta solid̃. sterlingorum apud Wivelford, in perpetuum possidenda, pro beneficiis et honoribus nobis ab ipsis collatis. Quod ut ratum habeatur sigillorum nostro-

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[1] Whitchurch Canonicorum, near Bridport, in Dorset.

[2] Sherston Magna, in the hundred of Chippenham, in North Wilts.

[3] Probably a portion of Wilsford (or Wivelsford) near Pewsey.

rum attestatione presens scriptum confirmamus, et dependet in hiis literis tam sigillum abbatis quam conventus.

Venerabili Viro et Patri in Christo, H. Dei gratia Sarum episcopo, [et] ejusdem ecclesiæ capitulo, R. Dei gratia abbas S. Wandragesili, et ejusdem loci conventus, eternam in Domino salutem. Petiit a nobis dilectio vestra, ut certificaremus vobis quibus instrumentis vel cartis vel etiam privilegiis utebamur super ecclesia de Witcherch, et ecclesia de Sorestan, et de redditu de Wivelford, quod libenter omnimodo exequimur:

Recital of charters and deeds giving the abbey of St. Wandragesil the churches above named.

In privilegiis summorum pontificum, Innocentii secundi, et Eugenii tertii, sic continetur:—"In episcopatu "Sarum ecclesiam de Witcherch cum capellis et decimis "et terra et hospitiis; ecclesiam de Wivelford cum "decima; in Manegesford[1] unam hidam terræ; ec-"clesiam de Sorestan cum capellis et decimis."

Confirmation grant of popes Innocent II. and Eugenius III.

In largitione illustris Willielmi regis[2] Anglorum et ducis Normannorum, ad petitionem Guntardi capellani sui, ita continetur:—

Grants by king William I.

Fol. 29. "Notum sit omnibus, tam posteris quam presentibus, "quod ego Willielmus, Dei gratia rex Anglorum et "dux Normannorum, pro redemptione animæ meæ et "salute conjugis et filiorum meorum, Fontanellensi "monasterio, in honore sancti Wandragesili constructo, "pro amore Guntardi, capellani mei, qui ibi mona-"chus factus est, quatuor ecclesias in Anglica terra "positas concessi, cum decimis et omnibus suis custu-"mis, sicut antecessor Guntardi eas tenuit tempore "antecessoris mei beatæ memoriæ Edwardi regis, "quarum duæ, Witcherch et Brideton,[3] sunt in

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[1] Manningford Bohum, a dependency of the parish of Wilsford.

[2] In the original MS. it is "Rex," clearly a mistake for "Regis."

[3] Probably what is now called Bradpole, close by Bridport.

" comitatu Dorsete, tertia vero SORESTAN est in comi-
" tatu Wiltesir., quarta autem TOUECESTR. est in comi-
" tatu Norhamtesir. Et ut hæc donatio, etc."

Confirmation grant by bishop Jocelin.

In autentico venerabilis Joscelini, Sarum episcopi, ita continetur:—" JOSCELINUS, Dei gratia, Sarum episcopus,
" universis sanctæ Matris Ecclesiæ filiis ad quos pre-
" sens scriptum pervenerit, salutem:—Sicut injusta
" petentibus ex rigore justitiæ constat obviandum,
" ita justis postulationibus ex ratione novimus esse
" parendum. Noverit itaque universitas vestra nos
" concessisse, et sigilli nostri munimine confirmasse, ab-
" bati sancti Wandragesili et toti ejusdem loci con-
" ventui in perpetuum, omnes ecclesias et ceteras
" possessiones quæ in diocesi nostra juris illorum
" dinoscuntur: videlicet, ecclesiam de WITCHERCH cum
" capellis et ceteris appendiciis; ecclesiam de BRIDI-
" PORT[1] cum capellis et ceteris appendiciis; ecclesiam
" de BRIDITON cum capellis et ceteris appendiciis;
" ecclesiam de UPHAVEN[2] cum capellis et ceteris ap-
" pendiciis; capellam de MANEGESFORD cum appendiciis
" suis; ecclesiam de SORESTAN cum capellis et appen-
" diciis suis. Omnibus igitur huic nostræ concessioni
" et confirmationi renitentibus et adversantibus, etc."

Confirmation grant by bishop Roger.

Venerabilis insuper Rogerus, Sarum episcopus, A. archidiacono de Dorsete, et Rogero et Ern. archidiaconis de Wiltesir., ita scripsit:—" ROGERUS, episcopus Sarum,
" A. archidiacono de Dorsete, et Rogero et Erñ. archi-
" diaconis de Wiltesir., salutem. Precipio quod abbas
" de sancto Wandragesilo teneat, ita bene et honori-
" fice et libere, omnes ecclesias quæ in archidiaconatu
" vestro sunt, cum decimis et omnibus consuetudini-
" bus, sicut unquam eas melius habere et liberius
" tenere solebat; et nominatim ecclesiam de RUSTE-
" SHALE[3] cum decima sua, et ecclesiam de BRIDETON
" cum decima sua, et ecclesiam de BRIDIPORT cum

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[1] BRIDPORT, in Dorset.
[2] UPAVON, in Wilts.
[3] RUSHALL, in Wilts.

" decima sua, et ecclesiam de WITCHERCH cum ca-
" pellis et decimis sibi pertinentibus, et ecclesiam de
" SORESTAN cum tota decima villæ, et ecclesiam de
" WIVELFORD cum decima et omnibus consuetudinibus
" suis. Et si quis eis inde injuriam fecerit, etc."

Hæc sunt instrumenta quibus utimur. Valeat sanctitas vestra. Et non dependet in literis istis nisi tantum sigillum abbatis.

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c. A.D. 1215-20.

William Talbot grants lands and rights in Alderbury, Pitton, and Farleigh, to the treasurer of the church of Sarum.

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, WILLIELMUS TALEBOT, salutem in Domino. Noverit universitas vestra, quod ego, W. Talebot, pro me et heredibus meis recognovi et reddidi, et quietum clamavi in perpetuum, Deo et beatæ Mariæ et capitulo Sarum, et communæ et thesaurariæ ejusdem ecclesiæ, pro salute mea et antecessorum et successorum meorum, totum jus quod credebam spectare et aliquando dicebam pertinere ad hundredum meum de Alwarburie, de hominibus de Ferlega et de Putton et de Alwarburie, ad communam et thesaurariam Sarum spectantibus. Quare firmiter volo et concedo, et presenti scripto protestor, quod predicti homines de Ferlega et de Putton[1] et de Alwarburie, ad communam spectantes, et ad thesaurariam ecclesiæ Sarum, absoluti sint et quieti et immunes de me et heredibus meis de sectis hundredi et teothingpeny, et de warpey,[2] et de visu franci plegii et de omnibus querelis et exactionibus, et de omnibus ad hundredum vel sectas hundredi spectantibus; ita quod predicta ecclesia Sarum habeat et optineat omnes dignitates et libertates et liberas consuetudines suas in perpetuum quæ in carta domini regis Johannis, et cartis aliorum regum, continentur. Ita quod ego, vel heredes mei, nunquam de aliquibus rebus ad hundredum de Alwarburie spectantibus possimus contradicere vel contravenire. Promisi etiam bona fide et concessi, pro me et heredibus meis, quod

Fol. 29, *verso.*

[1] PITTON, near Alderbury.

[2] *Sic* in the original, evidently meant for "wardpenny."

CENTRAL

omnes dignitates et libertates et liberas consuetudines Sarum ecclesiæ, quæ me et antecessores et successores meos in fraternitatem[1] suam suscepit, conservabo in hundredo meo sicut predictum est, in omnibus rebus illibatas et illæsas. Et ut hæc omnia prædicta perpetuam firmitatem optineant, ea, presenti scripto et sigilli mei appositione, confirmavi. HIIS TESTIBUS, domino W. Lungespee, comite Sarum; Reginaldo de Albo Monasterio; Johanne de Moyun; Henrico filio Alcheri; Thoma de Cormelliis; Willielmo Girebert.; Reginaldo de Calne; Rogero de Derneford; Roberto de Port; Gileberto, tunc seneschallo domini A. decan. Sarum; Waltero, tunc pincerna ejusdem; Roberto de Soc; Gileberto de Ponte de Radinges; Ebrardo de Derneford; et multis aliis.

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c. A.D. 1220–25.

Roger de Brinkworth gives a messuage in Malmesbury to the cathedral, for finding a "taper to burn before the relics" on festivals.

OMNIBUS AD QUOS PRESENS SCRIPTUM PERVENERIT, ROGERUS DE BRINKEWORTH, salutem. Notum sit presentibus et futuris, me, pro salute animæ meæ et antecessorum meorum, dedisse et concessisse ecclesiæ beatæ Mariæ de Sarum messuagium[2] meum in villa de Mamesbirie, consensu et assensu Reinildæ filiæ meæ et heredis, in puram et perpetuam elemosinam, salvo servitio capitalis domini, ad inveniendum unum cereum ardentem coram reliquiis in festivis diebus ad servitium in eadem ecclesia. Ut hæc donatio mea in eternum duratura permaneat, presentis scripti compositione et sigilli mei appositione roboravi. HIIS TESTIBUS, Priore de Bradele; Anestatio, succentore; Reginaldo, clerico de Winterburn; Radulfo de Boyvill; Radulfo Ernesii; Willielmo de Dunewch; Willielmo filio ejus; et multis aliis.

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[1] On the "brotherhood" in connection with the cathedral of Sarum, see Sarum "Fasti," p. 303.

[2] Marginal note,—"Credo quod "ecclesia Sarum non habet istud "messuagium."

c. A.D. 1200–10.

Confirmation by the dean and chapter of Sarum, of a privilege conceded to Peter Picot, of holding the church of Hinneton, he paying to the church of Britford four marks yearly.

OMNIBUS CHRISTI FIDELIBUS ad quos carta pervenerit, RICARDUS, decanus, et capitulum Sarum ecclesiæ, salutem in Domino. Noverit universitas vestra nos ratam et gratam habere donationem et concessionem,[1] quam dilectus frater et concanonicus noster Hugo Bovet, Baiocensis archidiaconus, fecit Petro Picot, clerico nostro, videlicet quod idem Petrus libere et quiete quoad vixerit tenebit ecclesiam de Hinneton[2] cum omnibus pertinentiis suis, reddendo inde ecclesiæ de Bretford quatuor marcas ad quatuor anni terminos, prout carta ipsius Hugonis eidem Petro super eadem donatione et concessione facta protestatur. Ut autem hæc donatio et concessio ei rata perpetuo et inconcussa permaneat, presenti carta et sigilli nostri appositione eam confirmamus.

Fol. 30.

c. A.D. 1160.

Clement, abbot of Sherborne, quitclaims the castle, &c. to the bishop and church of Sarum.

REVERENDO DOMINO et PATRI JOSCELINO, Dei gratia Sarum episcopo, et toti conventui Sarum ecclesiæ, CLEMENS, abbas Scireburne,[3] totusque conventus ejusdem ecclesiæ, salutem. Notum vobis facimus et omnibus constare volumus, quod nos, communi assensu, omnino quietum clamamus episcopo et ecclesiæ Sarum castrum de Scireburne et insulam, tali pacto et tenore, quod episcopus et ecclesia Sarum consilium et auxilium suum pro posse suo nobis prestabunt, absque pecunia mittenda ad Comton., nobis defendendam et manutenendam, quam habueramus in excambio insulæ in qua castrum Scireburne situm est. Et nos pepigimus in capitulo Sarum, et in nostro, quod nunquam aliquo modo impediemus episcopum ad recuperandum castrum illud, sed pro

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[1] Marginal note,—"Nota quomodo " rector de Hinnyton tunc solvit " ecclesiæ de Britford iiij. marcas."

[2] Probably HOMINGTON, near Britford, is intended.

[3] Marginal note, — " Nota quod " abbas et conventus de Scireburne " remiserunt episcopo Sarum cas- " trum de Scireburne cum insula, " &c."

The possession of Compton to be assured to the abbey of Sherborne, or in the event of their losing it, compensation to be made to them.

toto posse nostro eum juvabimus, sine missione pecuniæ, ad predictum castrum recuperandum. Et si aliqua occasione, prenominatam Comtoñ. amiserimus, episcopus, quando castrum suum recuperavit, ad valentiam Comtonæ, scilicet, quatuor libratas terræ in manerio Scireburne, cum omni libertate in pratis et pascuis, et in omni re quam habebamus in Comtoñ., assignabit nobis. Et ut hoc ratum et inconvulsum in posterum permaneat, cartæ nostræ attestatione et sigilli nostri munimine corroboramus. HUJUS REI TESTES sunt,—Henricus, decanus Sarum, et capitulum Sarum ecclesiæ.

A.D. 1214.

The prior of Ivy Church agrees to receive eight marks yearly in lieu of their claims on the church of Sarum.

OMNIBUS SANCTÆ MATRIS ECCLESIÆ FILIIS ad quos presens scriptum pervenerit, N. prior, et conventus Monasterii Hederosi, salutem in Domino. Noverit universitas vestra quod causa quæ inter R. decanum Sarum et ejusdem loci capitulum et nos vertebatur super tribus communis,[1] quas ab eis plenarias exigebamus, hoc modo sopita est,—videlicet, quod nos pro tribus dictis communis, quas ab illis exigebamus plenarias, recipiemus in perpetuum annuatim octo marcas ad quatuor anni terminos; videlicet, duas marcas ad festum Sancti Johannis, et duas ad festum Sancti Michaelis, et duas ad Natale Domini, et duas ad Pascha. Promittimus autem bona fide quod nunquam utemur contra Sarum ecclesiam instrumentis quæ prius super tribus dictis communis impetravimus, penitus eisdem renunciantes. Ne autem transactio ista alicui in posterum vertatur in dubium, et ut perpetuæ firmitatis robur optineat, presenti scripto sigillum nostrum appo-

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[1] Marginal note, "Nota hanc relaxationem."—"De tribus communis." See above, p. 219, where the endowment, in return for which the brethren at Ivy Church were required to observe the "obit" of bishop Jocelin, is recited.

suimus. Actum est illud anno ab incarnatione Domini MCCXIV°, in festivitate Fratrum Septem [July 10].

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c. A.D. 1160.

Walter of Salisbury bestows the manor of Torleton in Gloucestershire on the church of Sarum, in recompence of wrong done by his son to the same church.

WALTERUS DE SARUM, omnibus hominibus suis, Francis et Anglis, salutem. Sciant tam presentes quam posteri, quod ego, Walterus, Edwardi vicecomitis filius, et Sibilla uxor mea, et heres noster comes Patricius, dedimus Deo et Sanctæ Mariæ et ecclesiæ Sarum, et Joscelino ejusdem ecclesiæ episcopo, in perpetuam possessionem manerium nostrum de Torinton,[1] et omnia quæ eidem manerio pertinent, liberum et quietum sicut nos illud unquam liberius et quietius tenuimus. Hanc donationem et elemosinam fecimus super principale altare Sarum ecclesiæ, [et] obtulimus[2] pro animabus nostris et omnium parentum nostrorum et nominatim pro anima Willielmi filii nostri, fratris comitis Patricii, in restauramentum dampnorum quæ prænominatus filius noster, Willielmus, Sarum ecclesiæ fecerit. Et ut rata in perpetuum sit ista donatio, eam, et carta nostra et nostro roboravimus sigillo. Valete.

HUJUS REI TESTES sunt,—Rogerus, capellanus comitis Patricii; Osmundus et Ricardus, clerici; Walerannus; Rogerus filius Galfridi; Elias filius Radulfi; Walkelinus filius Radulfi; Jordanus et Milo de Panteš.; Gilbertus, vavassor; Alexander de Chevrel; Philippus, pincerna; Ricardus Tunica; Giroldus de Riparia; Warinus, prepositus; Willielmus Malenny, Ernaldus de Duplenč.; Haraldus, prepositus; Benedictus de Wilton.

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[1] TORLETON, in Gloucestershire. See above, p. 205.

[2] Marginal note, "Nota, amissa "est possessio." Second note, — "Si hoc sit manerium quod hodie "vocatur præbenda de Torleton, "possessio ejus non est amissa."

Fol. 30, *verso.* c. A.D. 1156.

Charter of king Henry II., securing to the burgesses and others in Guildford their ancient privileges.

HENRICUS REX ANGLIÆ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, prepositis et burgensibus suis Geldeford, salutem. Precipio quod burgenses ecclesiæ Sarum, et Rogeri archidiaconi, qui manent in Geldeford, habeant et teneant in pace et quiete et honorifice omnes terras et libertates et consuetudines suas sicut melius et liberius tenuerunt et libertates quas habuerunt tempore regis Henrici avi mei, et die qua fuit vivus et mortuus. Et prohibeo ne quis eis super hoc injuriam faciat, super forisfacturam meam: quod, nisi feceritis, vicecomes meus de Sudreia faciat fieri, sicut libertates et consuetudines suæ recognitæ fuerunt coram justitiariis meis et coram nobis in comitatu apud Geldeford. TESTE, THOMA,[1] cancellario, apud Winton.

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c. A.D. 1156.

Charter of Henry II., securing all ancient liberties to the churches of Heytrebury and Godalming.

HENRICUS, REX ANGLIÆ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, episcopis, baronibus, vicecomitibus, et omnibus fidelibus suis Francis et Anglis totius Angliæ, salutem. SCIATIS me concessisse ecclesiæ de Hegtredebirie et ecclesiæ de Godelming,[2] quas Rogerus, archidiaconus, tenet in prebendam in ecclesia Sarum, antiquas consuetudines et libertates quas habuerunt tempore regis Henrici avi mei et antecessorum meorum regum Angliæ, in terris et hominibus, in bosco et plano, in pratis et aquis, scilicet, quod omnino quietæ sint de sciris et hundredis, et omnibus placitis et querelis, sicut dominium meum, sicut carta regis Henrici avi mei testatur. Preterea concedo ut habeant in foresta et bosco eisdem maneriis pertinentibus, hus-

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[1] The signatory to this and the succeeding charter, was, it is apprehended, the archbishop THOMAS a BECKET, who was the king's chancellor 1155–62.

[2] See previous charters relating to the same churches, pp. 201, 203, 207.

botam, et haybotam, et ferbotam. TESTIBUS, THOMA, cancellario, et R. comite Legcestrensi, et Patricio comite, apud Winton.

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c. A.D. 1115.

King Henry I. grants the church of Calne as a "prebend" of the cathedral.

HENRICUS, REX ANGLIÆ, omnibus baronibus suis Francis et Anglis, Wiltesir., salutem. Sciatis me dedisse et concessisse Deo et Sanctæ Mariæ et ecclesiæ Sarum, et Nigello de Calna, et suis successoribus, in prebendam, ecclesiam de Calna cum omnibus pertinentiis, in campo, in prato, in pasturis, in bosco, in molendinis, sicut antecessores ejus tenuerunt. Volo etiam, ut habeat in foresta mea husbotam, haibotam, furbotam, et duos equos per totum annum. Volo etiam et precipio, ut sit quietus de sciris et hundredis, et murdro et danegilda, et de omnibus querelis quæ mihi pertinent. TESTIBUS, MATILDA regina, et ROGERO Sarum episcopo, et RADULFO, cancellario, apud Westmonasterium.

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c. A.D. 1176.

Confirmation of an exchange of lands at Potterne, with others belonging to Arso the dean, in the same place.

EGO JOSCELINUS, DEI GRATIA, SARUM EPISCOPUS, totusque conventus, concedimus, et ratum fore volumus, excambium cujusdam meæ terræ de dominio episcopatus mei in Poterna, et cujusdam terræ Arsonis, decani, in eadem villa, sicut sequens cartæ series indicat: —"Ego Joscelinus episcopus dedi A. decano, et prebendæ ejus de Poterna, unam croftam cum una mansura in eadem crofta, et duas acras terræ, anglice appellatas '*Garbradekeres*,' quæ excoluntur singulis annis, cum eadem libertate qua ipse vel alius predecessor suorum ceteras terras ejusdem prebendæ tenuit, in excambium duarum croftarum ad opus Alexandri, clerici, quæ sunt contiguæ terræ quam dedi ei. Et hoc excambium ejusdem valoris probatum fuit per jusjurandum hominum meorum et hominum decani. Quod in presentia nostra confirmatum sigilli nostri munimine roboravimus."

Fol. 31.
A.D. 1200.

Godfrey, bishop of Winton, certifies to having, on the presentation of the bishop of Sarum, admitted Simon de Petrager to the vicarage of Hurstbourne, he being bound to pay a pension of five marks annually to the prebend of Burbage.

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, GODEFRIDUS, Dei gratia Winton. ecclesiæ minister, æternam in Domino salutem: — In communem omnium volumus devenire notitiam, nos, in presentia domini Johannis illustris Angliæ regis, de voluntate ejus et assensu, ad presentationem venerabilis in Christo fratris nostri H. Sarum episcopi, admisisse magr̃um Simonem de Petrager[1] ad ecclesiam de Husseburn, cum omnibus ad eam pertinentibus, in perpetuam vicariam possidendam, ipsumque in eadem ecclesia perpetuum vicarium instituisse: reddendo inde pensionem annuam quinque marcarum[2] argenti prebendæ de Burbech quæ est ecclesiæ Sarum: salvo in omnibus jure episcopali et auctoritate et dignitate Winton. ecclesiæ. Quod, ne tractu temporis possit in dubium revocari, presenti scripto et sigilli nostri patrocinio roboravimus. Actum est hoc apud Porecestriam, anno dicti regis Johannis primo, pontificatus nostri anno undecimo, sexto kalendas Maii, sub presentia et testimonio venerabilium fratrum nostrorum, Willielmi Londoniensis, Philippi Dunelmensis, episcoporum; et Galfridi filii Petri comitis Essexiæ; Willielmi Marescall̃, comitis de Pembrok.; Rogeri Bigot, comitis; Roberti filii Rogeri; Hugonis Bardulf; Willielmi Briwere; Stephani de Turneham; Roberti de Turneham; Hugonis de Novilla; Fulconis de Cantel̃.; Johannis Maresch., Gerardi de Canvill.; Hugonis Bovet; Hugonis de Caherst; Stephani de Clay; Philippi de Falcob.; Roberti de Cornevilla; magr̃i Willielmi de Turri; Thomæ Basset.

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[1] This, it is conjectured, was SIMON OF PERIGORD, who became dean of Chichester about 1220, and died before May 21, 1232.

[2] Marginal note,—"Nota quomodo "debetur pensio quinque marcarum "ecclesiæ præbendali de Burbech "per vicarium de Husseburne."

c. A.D. 1190.

The bishop of Sarum declares the churches of Fighel-dean and Alderbury to be subject to the treasurer of Sarum, and so exempt from archi-diaconal jurisdic-tion.

Universis Sanctæ Matris Ecclesiæ filiis ad quos presens scriptum pervenerit: Hubertus, Dei gratia Sarum episcopus, salutem in vero Salutari.[1] Noverit universitas vestra quod cum ecclesiæ de Fichelden, et de Alwardebirie cum pertinentiis suis, quæ sunt de thesauraria Sarum, hactenus respondissent archidiaconis Sarum et eorum officialibus sicut aliæ ecclesiæ parochiales sui archidiaconatus, Nos, ad petitionem Hunfridi et totius capituli Sarum predictas ecclesias exemimus ab omni jurisdictione[2] archidiaconorum et officialium suorum in perpetuum: concedentes ut illæ ecclesiæ amodo sint in eadem libertate in qua sunt ecclesiæ prebendatæ in episcopatu Sarum, ita quod de cetero in nullo respondeant archidiaconis vel suis officialibus nisi tantum de denario Sancti Petri.[3] Thesaurarius autem Sarum ecclesiæ habeat omnem jurisdictionem in predictis ecclesiis quam archidiaconi unquam habere consueverunt. Et ut hæc nostra concessio rata in posterum perseveret et perpetuam optineat firmitatem, eam presentis scripti et sigilli nostri appositione confirmamus.

Hiis Testibus, Jordano, decano; Waltero, precentore; Baldewino, cancellario; Rainulfo, thesaurario; Willielmo, archidiacono Dorsete; Galfrido, archidiacono Berkesir.; Willielmo, archidiacono Sarum; Wimundo, subdecano; Johanne, succentore; Roberto de Bellafago; magro Simone de Scalis; Joscelino, archidiacono Cicestrensi; Hugone Bovet; Willielmo de Cicestr.; Philippo de Haucketh.; Willielmo de Wamberge et

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[1] "*Salutaris*,"—this word is of not infrequent occurrence as denoting our blessed Lord. Under a crucifixion at Santa Maria, Florence, are the following striking lines :—

Salve, mundi Salutare,
Salve, salve, Jesu care,
Cruci tuæ me aptare
Vellem flere,—Tu scis quare,—
Præsta mihi copiam.

[2] Marginal note,—"Ecclesia de "Fichelden exempta a jurisdic-"tione archidiaconi."

[3] Marginal note,—"Nota, pro de-"nario S. Petri habent respondere "archdiacono : non loquitur de "Pentecostal. oblat."

Joscelino fratre suo; magro Johanne de Bridport; magro Roberto de Lintes; Rogero de Basingham; Thoma Londoñ.

Fol. 31, *verso.* A.D. 1191.

Godfrey, bishop of Winton, settles a dispute between Thomas de Husseburn, and Richard de Barre, the holder of the prebend of Hurstbourne and Burbage.

Five marks of silver to be paid annually to R. de Barre.

GODEFRIDUS, DEI GRATIA WINTON. EPISCOPUS, universis ad quos presentes literæ pervenerint, salutem: Ad vestram volumus pervenire notitiam causam quæ vertebatur inter dilectos filios nostros Ricardum Barre,[1] Eliensem archidiaconum, et magrum Thomam de Husseburn., super ecclesiam de Husseburn, quam idem archidiaconus ad prebendam suam de Sarum pertinere asserebat, in presentia domini Willielmi, Elyensis episcopi, tunc apostolicæ sedis legati, et nostra, presentibus etiam karissimis fratribus nostris R. Bathon. et H. Coventr. episcopis, de consensu partium hoc amicabili fine conquievisse; videlicet,—Quod prefatus Thomas de ecclesia de Husseburn, quam, inspectis cartis domini regis Henrici primi, et domini regis Henrici secundi, in prebendam Sarum ecclesiæ intelleximus esse confirmatam, prenominato archidiacono R. quinque marcas argenti singulis annis, tota vita sua, in prebendam persolvet; medietatem in festo sancti Michaelis, et reliquam medietatem in festo Paschæ. Ita quod si memoratum Thomam præmori contigerit, memoratus archidiaconus in prescripta ecclesia ultra quinque marcas, nisi de assensu episcopi diocesani, amplius non poterit exigere. Si vero prescriptum archidiaconum præmori contigerit, ecclesia Sarum a magro Thoma, vel a successoribus suis, nisi de consensu nostro vel successorum nostrorum nichil ultra memoratam quantitatem exigere debebit. Hanc autem compositionem uterque illorum in manu nostra fide corporaliter prestita, se fideliter observaturum promisit.

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[1] The name seems to be spelt "Baire" in the MS., but it is usually written "Barre." See Le Neve's Fasti, i. 350.

Nos ergo transactionem hanc, tam solempniter celebratam, perpetuam firmitatem optinere volentes, eam auctoritate episcopali confirmamus, et sigilli nostri testimonio communivimus.

HIIS TESTIBUS, Roberto, Wigorniens. electo; J., decano Sarum; Galfrido filio Petri; Hugone Bardulf; Willielmo Briwere; magro. J. Cornub., Derebiensi archidiacono; magro Teobaldo; magro Amico; magro Hamone de Waltham.

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c. A.D. 1192.

William, archdeacon of Dorset, declares the prebendal churches of Lyme and Halstock to be exempt from archidiaconal jurisdiction, the same having been determined in chapter.

UNIVERSIS CHRISTI FIDELIBUS presentibus et futuris:—WILLIELMUS, archidiaconus Dorset.,[1] salutem. Noverit universitas vestra, quod cum ecclesiæ de Lym et de Halgestok nobis sicut aliis archidiaconis Dorset., predecessoribus nostris, in omnibus respondissent, sicut aliæ ecclesiæ parochiales ejusdem archidiaconatus, et ipsæ postmodum in prebendam Sarum ecclesiæ fuissent assignatæ, et Symoni filio Roberti in prebendam collatæ,—Nos, spontanea voluntate, interveniente et auctoritate domini H. Sarum episcopo, totum jus archidiaconale, quod in eisdem habuimus ecclesiis, et earum pertinentiis, Symoni et successoribus ejus in perpetuum remisimus; ita quod idem Symon, vel ejus successores, nobis vel officialibus vel successoribus nostris, in nullo respondere[2] teneantur, nomine prædictarum ecclesiarum, preterquam in denariis Beati Petri. Acta sunt hæc in capitulo Sarum in presentia domini H. Sarum episcopi, presentibus et testandis,—Jordano, decano; Waltero, precentore; Baldewino, cancellario; Rainulfo, thesaurario; Galfrido, archidiacono Berkesir.; W., archidiacono Wiltesir.; Hunfrido, archidiacono Sarum; Wimundo, subdecano; Johanne, succentore;

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[1] See below, p. 247.

[2] Marginal note,—"Lym et Halgestok præbendæ sunt exemptæ a jurisdictione archidiaconatus Dorsetiæ."

magr̃o Symone de Scalis; magr̃o Johanne de Brideport; Roberto de Bellafago; Philippo de Hauck.; Willielmo de Cicestr.; magro Roberto de Lincolnia; Willielmo de Wamberg., et Joscelino fratre suo; Joscelino, archidiacono Cicestrensi; Rogero de Basing.; Roberto de Valeines; Thoma de Londonia.

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c. A.D. 1155–65.

Composition as to the claims of the church of Sarum and that of Bath, in regard to the chapel of Alveston.

Fol. 32.

JOSCELINUS, DEI GRATIA SARUM EPISCOPUS, et totus ejusdem ecclesiæ conventus, universis Sanctæ Matris Ecclesiæ filiis, in Domino salutem:—Sciant omnes ad quos carta ista pervenerit, controversiam diu inter ecclesiam Sarum et ecclesiam Bathoñ. habitam super capella de Alvestan tandem amicabili compositione decisam et terminatam esse hoc modo; videlicet, Quod ecclesia Sarum prefatam capellam de Alvestan dimittit ecclesiæ Bathoñ. in perpetuum liberam et quietam possidendam, tali conditione, quod singulis annis in Pascha, ecclesia Bathoñ. reddet ecclesiæ Sarum dimidiam marcam[1] argenti per manum canonici qui tenebit ecclesiam de Bedministra; scilicet, prebendam ecclesiæ Sarum. Et propter familiaritatem et fraternæ dilectionis caritatem inter predictas ecclesias, diu habitam et in posterum, Deo volente, duraturam, venerabilis frater et co-episcopus noster Bathoniensis, Robertus, assensu et conventia cleri sui, concedit hanc libertatem prebendæ de Bedministra, quod vicarii ejusdem canonici ibidem servientes, ter in anno, vel quater, necessitati ingruente, ad capitulum veniant, et non sæpius, et hoc summonitione archidiaconi; ad capitulum autem decani nunquam eant. Si autem contingat, quod quando predicti vicarii in causam vocati fuerint, de objectis nunquam respondeant, nisi in presentia predicti canonici de Bedministra, die et loco congruo constituto. Facta est autem hæc

Privilege conceded to the prebend of Bedminster.

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[1] Marginal note, "Nota, quod "canonicus et præbendarius de "Bedminestre tenetur solvere capitulo Sarum singulis annis di- "midiam marcam."

compositio, in presentia venerabilis fratris et coepiscopi nostri Roberti Bathoniensis; et Petri, prioris Bathon., et Ivonis, decani ecclesiæ de Welles; et Eustachii, archidiaconi Bath.; et magr̃i Aluredi, canonici Wellensis. De ecclesia vero Sarum interfuerunt huic compositioni presentes, Henricus, ejusdem ecclesiæ cantor, et Rogerus, archidiaconus; et Ricardus de Calna; et magr̃ Josephus, canonicus Sarum ecclesiæ; et plures alii de utraque ecclesia.

A.D. 1232.

Die Lunæ proxima post translationem Sancti Benedicti venit prior de Bradenestok, anno gratiæ MCCXXXII., et attulit in capitulo de Sarum cartam istam quam cancellarius regis, episcopus Cicestrensis, longa sollicitudine nobis acquisivit; insuper et duplicem cartam nobis misit.

Deed of king Henry III. settling the question as to the patronage of the vicarage of Hurstbourne, the same being claimed by the prior of Bradenstock, and the bishop of Sarum. It is decided, that the said vicarage is to be held as appendant to the prebend of Burbage, a pension of five

Henricus, Dei gratia, rex Angliæ, dominus Hiberniæ, dux Normanniæ [et] Aquitaniæ, comes Andegaviæ, archiepiscopis, episcopis, abbatibus, prioribus, comitibus, baronibus, justitiariis, vicecomitibus, prepositis, ministris, et omnibus ballivis et fidelibus suis, salutem: — Ad omnium notitiam volumus pervenire, quod cum per mortem magr̃i Symonis de Peregor., quondam decani Cicestrensis, vacaret ecclesia de Husseburn, et ad ipsam presentassemus Nicholaum de Neville, clericum nostrum, credentes ipsam esse de donatione nostra, opponentibus se venerabili patre Roberto Sarum, episcopo et capitulo suo, et asserentibus ipsam ecclesiam pertinere ad prebendam de Burbech, quæ est prebenda ecclesiæ Sarum, ratione pensionis annuæ [quinque marcarum, quam] canonicus prebendæ predictæ inde recipere consuevit, per manum ipsius decani, tandem ad dictam ecclesiam memoratus clericus noster de consensu partium taliter [fuit] admissus et in ea persona institutus, salvo jure cujuslibet; quod nichil juris inde nobis accresceret

marks being reserved for the prebendary thereof.

nec ecclesia Sarum deperiret in predicta ecclesia de Husseburn: quam vero per inspectionem cartarum Henrici regis, avi Henrici regis avi nostri, et ipsius Henrici regis avi nostri, et Ricardi regis, avunculi nostri, et domini Johannis [regis], patris nostri; et etiam per inspectionem cartæ Godefridi, quondam Winton. episcopi, qui in presentia domini Johannis, patris nostri, de voluntate ejus et assensu ad presentationem Herberti quondam Sarum episcopi, sicut in carta ipsius Godefridi plenius continetur, quæ est in ecclesia Sarum; et etiam de consensu et concessione Ricardi Barre, quondam archidiaconi Elyensis, et canonici Sarum prebendati in dicta prebenda de Burbach, sicut in carta predicti Ricardi Barre plenius continetur, quæ similiter est in ecclesia Sarum, in predicta ecclesia de Husseburn predictum decanum perpetuum vicarium constituit; reddendo inde annuatim canonico predictæ prebendæ quinque marcas; nobis plenius consistit de jure predicti episcopi Sarum et ecclesiæ suæ quod habent in ecclesia predicta de Husseburn ratione donationis, concessionis, et confirmationis predictorum progenitorum nostrorum; nolentes quod juri eorum aliquid depereat in dicta ecclesia de Husseburn, presentibus literis duximus protestandum pro nobis et heredibus nostris quod dicta ecclesia libere et quiete pertinet ad predictam ecclesiam Sarum tanquam membrum predictæ prebendæ de Burebach. QUARE VOLUMUS et concedimus pro nobis et heredibus nostris quod ipsam in perpetuum teneat in puram et perpetuam elemosinam tanquam membrum predictæ prebendæ Burebech sicut predictum est. Salva predicto Nicholao clerico nostro possessione ejusdem ecclesiæ tota vita sua, cum solutione predictæ pensionis annuæ quinque marcarum.

HIIS TESTIBUS, Huberto de Burgo, comite Cant., justitiario Angliæ; Stephano de Segrave; Godefrido de Craucumbe; Johanne filio Philippi; Galfrido, dispensario; Henrico de Capella, et aliis.

Dat. per manum venerabilis patris, Radulfi, Cicestrensis episcopi, cancellarii nostri, apud Wigorn. xxi° die Maii anno regni nostri xvi°.

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c. A.D. 1193.

Charter of Hubert, bishop of Sarum, confirming a declaration of William, archdeacon of Dorset, as to the freedom from archidiaconal jurisdiction of the churches of Lyme and Halstock.

UNIVERSIS CHRISTI FIDELIBUS, ad quos presens carta pervenerit, HUBERTUS, Dei gratia, Sarum episcopus, salutem in Domino.

Noverit universitas vestra quod cum ecclesiæ de Lym et de Halgestok[1] archidiaconis Dorset. respondissent, sicut aliæ ejusdem archidiaconatus parochiales ecclesiæ, et ipsæ postmodum in prebendam Sarum ecclesiæ essent conversæ,—Nos, ad instantiam Willielmi, archidiaconi Dorset.,[2] eas et earum pertinentias, ab omni jurisdictione archidiaconali exemimus, et eas Symoni filio Roberti, illius prebendæ canonico, et successoribus ejus, adeo liberas confirmavimus, sicut aliqua ecclesia, in episcopatu Sarum sita, alicui prebendæ Sarum ecclesiæ liberius aut plenius est assignata: ita quod idem Symon et omnes ejus successores totum jus archidiaconale et omnes alias libertates in eisdem habeant ecclesiis et earum pertinentiis, cum omni plenitudine et integritate in perpetuum, sicut aliquis canonicus Sarum ecclesiæ melius vel plenius habet in ecclesiis prebendalibus in episcopatu Sarum sitis.

Et ut hæc nostra confirmatio perpetuam optineat firmitatem, eam presentis scripti testimonio et sigilli nostri appositione duximus corroborandam. TESTIBUS, Jordano, decano Sarum; Waltero, precentore; Radulfo, cancellario; Rainulfo, thesaurario; Willielmo, archidiacono Wiltescir.; Galfrido, archidiacono Berkes.; Hunfrido, archidiacono Sarum; Wimundo, subdecano; Johanne,

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[1] Marginal note,—"Præbenda de Lym exempta est ab omni jurisdic-
" tione archidiaconi."

[2] See above, p. 243.

succentore; Roberto de Bellafago; magr̃o Symone de Scalis; Joscelino, archidiacono Cicestrensi; Hugone Bovet; Willielmo de Cicestria; Philippo de Hauch.; Willielmo de Wamberg, et Joscelino fratre suo; magr̃o Johanne de Brideporte; magr̃o Roberto de Linces; Rogero de Basingham; Thoma de Londonia. In capitulo Sarum.

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c. A.D. 1160.

Joscelin, bishop of Sarum, grants to William de Erlegh one hide in the manor of Sunning in exchange for lands claimed by the said William in the park of Sunning.

Fol. 32, *verso.*

NOVERINT OMNES ad quos presens cyrographum pervenerit, quod ego, JOSCELINUS, Sarum episcopus, concessi et donavi Willielmo de Erleg, et heredibus suis, unam hidam terræ in manerio meo de Sunning, quæ appellatur, "hida Ailmari presbyteri," et homines in ea manentes, in excambio totius terræ quam ipse jure hereditario suam esse clamabat in parco meo de Sunning. Dedi etiam ei et heredibus suis predictam hidam in perpetuum possidendam cum omni ea libertate et consuetudine quam ipsa habuit, quando mea fuit, in bosco et plano, in pratis et pascuis. Ita tamen quod homines sui, in eadem hida, habeant porcos suos in bosco meo de Sunning, reddentes mihi tale pasnagium quale reddunt mihi villani mei de eodem manerio. Concessi etiam predicto Willielmo et heredibus suis pasnagium sexaginta porcorum in bosco meo de Sunning liberum et quietum a me et ab omnibus ministris meis in perpetuum habendum. Ille vero Willielmus quicquid clamabat in parco meo de Sunning suum esse in bosco et plano, in prato et in pascuo, ecclesiæ Sarum et mihi et omnibus successoribus meis, ab omni calumpnia liberum et quietum clamavit. Concessi etiam ego, Joscelinus, Sarum episcopus, et ecclesia Sarum, ut ipse Willielmus excambium prenominatæ terræ in capite de rege teneat. Ipse vero Willielmus ex parte sua concessit, ut excambium quod ab ipso habeo in capite pertineat ad ecclesiam Sarum, et ad me et successores meos in perpetuum. Ut

autem omnis controversia inter nos prius habita omnino extingueretur, duas marcas, præter superius dictam hidam terræ ex mea gratia et liberalitate ei incontinenti donavi.

Hiis Testibus,—Willielmo, abbati de Rading; Willielmo et Gireberto, capellanis episcopi; Roberto de Sancto Pancratio, et Willielmo Cycestrensi, canonicis Sarum; Wigado presbytero, Godefrido de Wokingeham, clericis. Laicis,—Galfrido filio Willielmi de Sepelac; Alwardo Banastr.; Ricardo et Gilberto de Scõ. Georgio; Osberto de Braya; Roberto de Waltham, et Ranulfo fratre ejus; Johanne filio Pag̃., et Azone, prepositis; Willielmo Segiñ.; Segario Marescallo; Willelmo le Oreped.; Alano, portario; Roberto de Vernulio; Reginaldo Ruffo; Hugone de Benesc., et Ricardo filio ejus.

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c. A.D. 1165.

Charter of bishop Jocelin, reciting the rights and privileges of the abbot, for the time being, of Sherborne, as holding a prebend in the cathedral, and so entitled to a stall in choir and place in chapter.

Joscelinus, Dei gratia, Sarum Episcopus, dilectis in Christo filiis, Henrico, abbati, et toti conventui sanctæ Mariæ de Scireburne monasterio,[1] salutem et gratiam: Posteris et presentibus notum facimus, quod consilio et assensu ecclesiæ nostræ, prebendam, quam dulcis memoriæ Osmundus Sarum episcopus de ecclesia parochiali de Scireburne, et decimis et capellis et ceteris adjacentiis suis, fecit, et ecclesiæ nostræ contulit, monasterio Scireburne in prebendam, per vicarium presbiterum vestri habitus et vestræ professionis deserviendam, et in perpetuum, nomine Sarum ecclesiæ, quiete possidendam concessimus. Ita etiam, ut qui abbas Scireburne fuerit, locum in choro et capitulo, et ceteras libertates et integritates quas alii in eadem prebenda optinuerunt abbates, et ipse optineat. Concedit etiam Sarum ecclesia Scireburne monasterio, ut

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[1] Marginal notes, — "Nota, ecclesiam de Schirburne concessam in prebendam in ecclesia Sarum, et collatam monasterio non abbati." "In hac donatione prebendæ ad monasterium Shyrborne, nulla fit mentio ullius domus in clauso."

On the decease of an abbot no portion of the profits of the prebend to go to the "communa," because conferred on the abbey, and not especially on the abbot.

obeunte abbate, pretaxata prebenda in communam canonicorum, ut aliæ solent prebendæ, non redeat, quia non abbatis personæ, sed monasterio, collata est. Sed ne canonici in hac sua murmurent subtractione, eo, scilicet, quod hæc prebenda, ut reliquæ, nunquam sit reditura in eorum communam, et ne canonici sui, tanquam perpetuam, possint causari absentiam, preterea ut monachi prebendam illam Sarum ecclesiæ, monasterio suo vicinam et victui suo quam maxime necessariam, sine omni Sarum ecclesiæ remurmuratione ut superius definitum est, et deservire possint et optinere a prudentibus et religiosis viris una nobiscum, ad utriusque ecclesiæ pacem faciendam et conservandam,—provisum est quod vice versa, et caritate mutua, monasterium Scireburne Sarum ecclesiæ, cum omni libertate et integritate in prebendam dedit dimidiam hidam terræ quæ jacet apud Wimburn, quam habuit filius Euremari Baiocarum, quam Willielmus rex, ecclesiæ de Horton, dedit pro excambio terræ ab eadem ecclesia captæ, quiete et sine omni reclamatione, sicut unquam melius et liberius eam tenuit, in bosco et plano, in pratis et pascuis, in perpetuum possidendam, et sic quod prebenda illa post mortem canonici per annum juxta consuetudinem Sarum ecclesiæ ad communam canonicorum redeat, et deinceps canonicus cui data fuerit, sicut alii, eam teneat et deserviat. Et ut hæc nostra in ævum duret donatio et inconcussa permaneat, et posteris fidem faciat, sigilli nostri et ecclesiæ nostræ attestatione communimus. Hoc autem cyrographum confectum est absque sigilli testimonio.

Fol. 33.

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c. A.D. 1213.

Henry Esturmi quit-claims

UNIVERSIS SANCTÆ MATRIS ECCLESIÆ filiis ad quos presens scriptum pervenerit, HENRICUS ESTURMI, salutem in Domino. Noverit universitas vestra me dedisse et concessisse et quietas in perpetuum clamasse Deo

et ecclesiæ Omnium Sanctorum de Burbach, quæ est prebenda Sarum ecclesiæ, omnes decimas de assartis meis de Berl̃., quæ ibi feci, et quæ ego et heredes facturi sumus, de quibus fuit controversia inter me et canonicum predictæ prebendæ, pro salute animæ meæ et antecessorum et successorum eorum. Magister vero Bartholomæus de Roches, illius prebendæ canonicus, mihi gratia faciens, assensu et consensu viri venerabilis Ricardi decani Sarum, et ejusdem loci capituli, concessit mihi et heredibus meis oratorium[1] in curia mea de Burbach, in quo ego et heredes mei propriis expensis capellanum invenimus pro tempore ministraturum: ita quidem quod idem capellanus, canonico prebendæ predictæ canonicam faciet obedientiam, et juratoriam prestabit cautionem de utilitate et dignitate matricis ecclesiæ conservandis illæsis. Si autem canonicus presens non fuerit, memoratus capellanus in capitulo Sarum eandem faciet fidelitatem et cautionem prestabit. Ego etiam et heredes mei omnia necessaria, tam predicto capellano quam oratorio, tam in libris quam in ornamentis et omnibus aliis rebus inveniemus. Habebit autem canonicus matricis ecclesiæ omnes obventiones predicti oratorii, quas per proprium ministrum, vel per predictum capellanum si maluerit, colligi faciet, et sibi portari. Item ego et familia mea servitium nostrum audiemus in matrice ecclesia quinque diebus anni solempnibus; scilicet, in die Natalis Domini, in die Purificationis Beatæ Mariæ, in die Crucis adorandæ, in die Paschæ, in die Omnium Sanctorum, nisi de gratia ipsius canonici possimus audire in aliquo predictorum dierum servitium nostrum, in proprio oratorio nostro. Baptismata, et confessiones, et purificationes, et omnia hujus spiritualia fient in matrice ecclesia. Et ut omnium istorum observatio in posterum omnimodas habeat firmitates, ego, Henricus, juravi in ecclesia Sarum pro me et heredibus meis, istud fideliter

to the church of Burbage all tenths possessed by him, to be enjoyed by the prebendary for the time being.

The prebendary grants him an "oratory" in his court at Burbage, for which Henry Esturmi is to find a chaplain.

The offerings at the "oratory" to belong to the canon, and Henry Esturmi, agrees to hear service five times a year in the mother church, in which also baptisms alone are to be celebrated, and confessions heard.

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[1] Marginal note, "Nota de oratorio in curia de Burbach."

observare in perpetuum, et fidelem matrici ecclesiæ futurum. Huic etiam cartæ sigilli mei apposui testimonium.

HIIS TESTIBUS,—Ricardo, decano venerabili Sarum; et R., precentore; et H., cancellario; et T., thesaurario Sarum; et toto ejusdem loci capitulo; S., clerico; Willielmo Hosato, et multis aliis.

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c. A.D. 1179.

Bishop Jocelin approves the augmentation of the "store" of the prebend of Bedwin; the prebendary for the future to provide three "mortars" each night in the cathedral.

JOSCELINUS, DEI GRATIA SARUM EPISCOPUS, omnibus fidelibus ad quos presens carta pervenerit, salutem. Quæ pie concipiuntur desideria non minus sunt benigno favore prosequenda. Hoc itaque rationis intuitu devotionem magr̃i Herberti, venerabilis presbyteri, canonici Sarum, attendentes, augmentum instauramenti, quod in meliorationem prebendæ suæ contulit, scilicet, sexaginta oves matrices, secundum suum desiderium et consilium canonicorum, sub tali conditione concessimus et eidem prebendæ confirmamus, ut ipsa prebenda de cetero sit in perpetuum obligata ad invenienda tria mortaria[1] in Sarum ecclesia singulis noctibus lucentia; unum ante altare Sanctæ Crucis; alterum juxta magnum altare ante imaginem Sanctæ Mariæ;[2] tertium ante altare Omnium Sanctorum. Ut hæc autem constitutio auctoritate nostra et capituli Sarum facta firma semper perseveret, presentis cartæ attestatione et sigilli nostri munimine, eam communimus.

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[1] Marginal note, "Tria *mortaria* "invenienda ecclesiæ Sarum per "prebendarium de Bedwind, quia "iste Herbertus fuit ibi preben-"darius; ut patet per evidentias "ecclesiæ de Helton, quam ipse "appropriavit ecclesiæ." The *mortarium* was a large night-light. See above p. 10, *note*, and Sarum "Fasti," p. 233, *note*.

[2] According to Dr. Rock (Church of our Fathers, iii. 97, 208), the image of the Blessed Virgin always stood on the north side, whilst that of the patron saint was on the south. In the account of the "ornamenta" of the chapel of St. John the Baptist at Horningsham (see below, p. 313) there was (1) "Iconia "beatæ Virginis" and (2) "Statua "beati Johannis." Among requirements, as decided by the council of Exeter in 1287, for every church were "Imago beatæ Mariæ "Virginis, et Sancti loci ejusdem," *Wilkins' Concilia*, ii. 139.

Fol. 33, *verso.*

A.D. 1173. (October 17.)

Roger, bishop of Worcester, and Geoffrey, dean of Hereford, as delegates appointed by the Pope, settle certain disputes concerning lands at Potterne and Cannings.

ROGERUS, DEI GRATIA, WIGORNIENSIS EPISCOPUS, et G. Herefordensis decanus ecclesiæ, omnibus sanctæ matris ecclesiæ filiis, salutem.[1]

Ne jurgia quæ legitime terminata sunt denuo suscitentur in litem, vel posteris dubia relinquantur, sollicita decrevit providentia modum decisionis scripto commendare, et posterorum memoriæ tradere. Sciant itaque tam posteri quam presentes, quod causa quæ vertebatur inter Joscelinum, Sarum episcopum, et Willielmum filium Alexandri, super quibusdam terris quas tenuerat Alexander in soca Poterna et in Caning, de dominico episcopi, nobis a summo pontifice delegata sub hoc tandem fine quievit:—Prefatus episcopus, ut Willielmus a lite recederet, dedit eidem centum solidos, et preterea medietatem terræ Azonis fratris predicti Willielmi, cum omnibus pertinentiis, consensu ipsius Azonis, exceptis managiis duobus, quorum unum, scilicet capitale managium, quod est in Wrton,[2] Azo sibi retinuit, et W. habebit managium quod mater ejus habet in Poterna,—Reddendo annuatim dimidiam libram piperis et dimidiam thuris pro omni servitio; nec ipse, nec homines sui respondebunt ministris vel prepositis episcopi. Uterque etiam tenebit in capite de episcopo quamdiu vixerit; terra predicta nullo modo ad heredes eorum transeunte post mortem eorum, et quicunque supervixerit terram præmortui habebit; et post mortem utriusque tota terra cedet in dominium episcopi. Et tam Azo quam Willielmus juraverunt se firmiter observare predictam pactionem. Juravit etiam Willielmus se non moturum litem alicui super querela quam intendebat adversus episcopum. Et Rogerus filius Everardi, cognatus Azonis, et Willielmus eorundem petitione et assensu, promisit quod si

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[1] Marginal note, — "Concernit "quasdam terras in Potterne et "Canyng."

[2] WORTON, a dependency originally of Potterne, now constituted a separate ecclesiastical parish.

alteruterque a pacto resilire vellet, cum eo staret qui pactum servare vellet. Predictorum etiam, scilicet Willielmi et Azonis, petitione, promisit episcopus, quod judicio et districtione curiæ suæ cogeret illum stare pactioni, qui ab eadem presumeret recedere. Recepit etiam dominus episcopus homagium sæpe dicti Willielmi de medietate terræ quam Azo ei concessit, et uterque eorum cartam suam et capituli Sarum de confirmanda pactione inter eos facere promisit.

Facta sunt hæc anno ab incarnatione Domini MCLXXIIIº, xviº kalendas Novembris, apud Bathoniam. TESTIBUS—Willielmo, abbate de Kainesham; Simone, archidiacono Wigorniensi; Galfrido, archidiacono Sarum; Baldewino de Sancto Genesio; magr̃o Radulfo; magr̃o Moyse; Gilberto, capellano Sarum; Willielmo de Cycestria; Gilberto, capellano Wigorniensis episcopi; Sampsone, clerico; R. filio Ebrardi; R. filio Thuraldi; R. de Hedeleia; R. de Rughed̃; magr̃o Milone; magr̃o Johanne; R. clerico; R. filio Osmundi; Bernardo de Berac̃; Waltero de Lideh̃. Hoc cyrographum bipartitum est, et signatum sigillo Rogeri Wigorniensis episcopi.

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c. A.D. 1200–10.

Settlement of disputes concerning the church of Frome Whitfield; the same, subject to certain life interests, to be dependent on

NOTUM SIT OMNIBUS præsens scriptum inspecturis, quod controversia quæ mota fuit inter dominum Ricardum, decanum Sarum, ex una parte, et W. de Witefeld et Matildam de Monasteriis uxorem ejus, ex altera parte, super ecclesiam de Frome,[1] quam idem decanus ad prebendam suam de Cerministre pertinere dicebat, sub hac forma pacis omnino sopita est:—Jus siquidem patronatus dictæ ecclesiæ de Froma prefatis W. et M. et heredibus eorum liberum et quietum in perpetuum remanebit, sicut ex antiquis temporibus ad predeces-

[1] Marginal note,—"Nota, quomodo "ecclesia de Frome Whitwell est "subjecta prebendæ de Chermin- "ster, quæ ad decanum tunc per- "tinebat."

sores prælibatæ Matildæ dinoscitur pertinuisse. Vacante quidem ecclesia de Froma, dicti W. et M. et heredes eorum prefato decano et successoribus ejus de Cerministre, ad jam dictam ecclesiam de Froma, personam idoneam presentabunt, qui sine molestia et difficultate ad eorum presentationem in eadem ecclesia instituetur.

the prebend of Cherminster, then held by the dean, Richard Poore.

Fol. 34. Habet etiam dicta ecclesia de Froma, et habebit, liberam parochianorum suorum sepulturam in cymiterio suo a venerabili domino Herberto, Sarum episcopo, de voluntate et assensu ejusdem decani, constituto et solempniter benedicto. Oleum etiam et crisma ab ecclesia de Cerminstre gratis et libere recipiet ecclesia de Froma. Preterea causæ ecclesiasticæ quæ in parochia de Froma emerserint coram dicto decano suisque successoribus canonicis de Cerminstre, tanquam coram archidiacono, ventilabuntur, et canonice terminabuntur. Personæ etiam et capellani perpetui sive annui in dicta ecclesia ministraturi, sæpedicto Decano et successoribus suis, canonicis, super omnibus supradictis fideliter conservandis, canonicam prestabunt obedientiam. Ad hoc memorati W., et M. uxor ejus, pro salute animarum suarum et antecessorum suorum, sex acras de manerio de Froma, in "*Lichfurlang*" constitutas, ecclesiæ de Cerminstre in puram elemosinam contulerunt et carta sua confirmaverunt, promittentes firmiter quod nec ipsi nec heredes eorum, per se vel per alios, canonicis de Cerministre nec quibuscunque terram illam commiserint excolendam, aliquam molestiam irrogabunt, nec aliquod impedimentum procurabunt, quominus dicta terra ad commodum ecclesiæ excolatur de Cerministre. Et ne lis taliter sopita possit futuris temporibus per aliquorum malitiam resuscitari, tam dictus decanus quam præfati W. et M. supradictam pacis formam sigillorum suorum appositionibus confirmaverunt. Et ad majorem securitatem, capitulum Sarum ecclesiæ ad instantiam et petitionem utriusque partis

in signum sui favoris huic scripto sigillum suum apposuit.

HIIS TESTIBUS,—H. de Longo Campo, canonico Sarum; Johanne, capellano domini decani; Ricardo de Mapaldra; Roberto Belet, et Radulfo filio suo; Thurstano presbitero; Philippo Crubbe; Waltero de Wilton; Rogero Cute; Reginaldo Loke; Roberto de Monasteriis; Nicholao; Willielmo Pistore, [et] Radulfo, servientibus W. Witefelde, et multis aliis.

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c. A.D. 1216–20.

Appointment of arbitrators to settle the dispute, between the chapter and R. de Stokes, concerning 100 shillings demanded from the church of Sombourn.

HÆC EST FORMA COMPROMISSI[1] inter cancellarium Sarum, procuratorem capituli Sarum, et magr̃m Radulfum de Stokes, initi coram cancellario et subdecano Wellens., judicibus delegatis a domino P. P. super causa quæ vertebatur inter capitulum Sarum et magr̃m R. de Stokes, super centum solidis annuis a magr̃o R. petitis de ecclesia de Sunburn. Capitulum elegit ex parte sua magr̃m A. de Tylen. vel magr̃um R. de Bingeham, vel magr̃m Thomam de Bilee, vel alium ad hoc ydoneum. Magr̃ R. de Stokes ex parte sua elegit priorem de Dunstapl., vel magr̃m Willielmum de Barden., vel magr̃m Ricardum de Tyreton, vel magr̃m Robertum de Kington, vel alium ad hoc ydoneum. De communi autem assensu electus est, ut superior, episcopus Cicestrensis. Quem si nullo modo partes habere possint, elegerunt episcopum Roffensem. Qui si non possit haberi conferunt in episcopum Bathon., ita quod electus a capitulo et electus a magro R. et unus episcoporum sicut dictum est electus, amicabiliter si possint inter partes component. Quod si non possint, auditis meritis causæ, inspectis etiam attestationibus et instrumentis causam contingentibus, diffi-

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[1] Marginal note, "De pensione "centum solid. solvend. per priorem "de Mottesfont pro ecclesia de "Sumborne."

nitam simul omnes faciant sententiam, et ipsam exequantur. Si autem omnes simul consentire non poterint, quod a majore parte statutum fuerit, partes observabunt. Promissa est pœna triginta marcarum, tam a magr̃o R. quam a cancellario, pro se et capitulo suo, si in aliquo contra hanc formam ventum fuerit, a magro. R. si contravenerit, capitulo solvenda; vel si capitulum contravenerit, vel cancellarius, a predicto cancellario magr̃o R. solvenda. Soluto autem arbitrio, per alterutram partium, judices delegati a summo pontifice libere utantur sua jurisdictione tam super principali negotio, quam super coercionibus[1] ad pœnam solvendam faciendis. Ita quod ille qui in pœnam inciderit in nullo audiatur, antequam pœnam persolverit. Procurabit autem utraque pars quod si dominus Cantuar̃. synodum suam celebraverit post Pascha, ubicunque eam celebraverit, arbitri, sicut supradictum est, in crastino synodi in dicto negotio procedent. Si autem constiterit, quod dicta synodus non celebretur, procurabit pars capituli, quod episcopus qui superior erit in arbitrio, diem et locum certum partibus assignabit infra tres septimanas post Pascha, quo coram eo, secundum formam predictam compareant, et hoc ipsum per literas superioris procuratoris magr̃i R. citra Pascha apud Sunburn significabit. Preterea, ut expeditius procedat arbitrium, licebit arbitris diem diei continuare, quotiens voluerint, et processui negotii viderint expediri. Si quis autem partium in pœnam inciderit, judices delegati a domino papa, illum qui in pœnam inciderit ad eam solvendam, contradictione et appellatione cessantibus, compellent.

Fol. 34, *verso.*

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[1] In the MS. it is "cohercionibus."

HÆC FORMA CONCEPTA EST SUB FORMA CYROGRAPHI TRIPARTITI.

c. A.D. 1216–20.

Ultimate decision concerning the pension of 100 shillings from the church of Sombourn: the same to be paid by R. de Stokes in four quarterly instalments.

UNIVERSIS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, R. Dei gratia Cicestrensis episcopus et magr̃ Thomas de Discy, canonicus Sarum, et Robertus de Kington, eternam in Domino salutem :—

Cum causa quæ vertebatur inter capitulum Sarum et magr̃um R. de Stokes super centum solidis annuis quos idem capitulum sibi deberi dicebat ab eodem magr̃o R. de ecclesia de Sunburn., eadem quoque causa esset judicibus delegatis a domino P. P., abbati videlicet de Forda et cancellario et subdecano Wellensis [ecclesiæ] commissa, tandem in nos partes compromiserunt, ut amicabili compositione, vel per sententiam, causam ipsam terminaremus: Nos, siquidem, de pace tractantibus, lis amicabiliter inter partes sub hac forma conquievit; videlicet, Quod magr̃ R. de Stokes, infra quindecem dies post festum Sancti Michaelis proxime venturum, accedet ad capitulum Sarum, ibique jurabit quod centum solidos annuatim persolvet eidem capitulo de ecclesia de Sunburn.; [1] videlicet, ad Natale xxv. solidos; et ad Pascha xxv. solidos; et ad festum Sancti Johannis Baptistæ xxv. solidos; et ad festum Sancti Michaelis xxv. solidos. Idem vero capitulum remisit eidem R. totum quod ab eo dicebat sibi subtractum, de prefatis centum solidis, usque ad diem compositionis hujus. Actum apud Aldingeburn., die Martis proxima post festum sancti Laurentii, ante generale consilium Innocentii P. P. tertii. Istud se fideliter observaturum, tam magr̃ R. quam Petrus Picot, procurator ejusdem capituli, juravit corporaliter. HIIS TESTIBUS, domino Theobaldo de Valeñ., persona de Pageham; magr̃o R. persona de Lavington;

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[1] Marginal note,—"Pensio 100 sol. de ecclesia de Sunborn. per priorem de Mottesfunt."

magr̃is Roberto Universali, et Luca, canonicis Cycestrens: mgr̃o R. de Storteford; Johanne Avenant, canonico Sarum; Johanne, capellano; Herberto et Roberto, clericis, et aliis.

Veteris Sarum Prebenda.

c. A.D. 1226.

Ordination of the prebend of Old Sarum.

Omnibus etc., salutem:[1] Noverit universitas vestra quod cum vacaret prebenda Veteris Sarum,[2] decedente dilecto filio nostro H. de Templo, canonico Sarum, Nos de communi assensu domini W. decani et capituli Sarum propter pacem et tranquillitatem ejusdem ecclesiæ in perpetuum confirmandum de dicta prebenda ita ordinasse;—videlicet, quod retinuimus nobis et successoribus nostris omnem jurisdictionem, quam solebant decanus et canonicus, predictæ prebendæ, tam in prebenda quam in civitate, salva libertate clausi et jurisdictione hominum qui olim pertinebant ad prebendam de Grāham[3] et hominum decani de Stratford, quos dicto Decano et suis successoribus concessimus. Ita quod predicta jurisdictio dictæ prebendæ et civitatis per nos et successores nostros, alii quam archidiacono, vel officiali nostro, vel alicui vicario in vicaria dictæ prebendæ constituendo, committatur. Retinuimus etiam de com-

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[1] Marginal note, — "Concessio "decimarum garbarum ejusdem "communæ canonicorum Sarum."

[2] By this prebend is meant that which is usually termed that of Stratford. In the Lib. Evid. B. 557 we have a copy of this same deed, which is there called,—"Ordinatio de et super præbenda "Veteris Sarum in Stratford." See Sarum "Fasti," p. 419.

[3] Grantham, in Lincolnshire. There would seem to have been originally one hide of land in Stratford annexed to the prebend of Grantham; and about the year 1215, the said hide was granted to the Succentor, in trust for making better provision for the daily mass of the Blessed Virgin. The land was subject to the payment of *one mark* annually during her life to "Joane Malewyn," described as "*inclusa*" (=anchoress, or recluse) of Britford. See Old Statute Book, *fol.* 97, and Lib. Evid. B. 521, 557. See also Sarum "Fasti," p. 385.

muni assensu tam capituli quam nostro, ad opus nostrum et successorum nostrorum totum dominicum prefatæ prebendæ, et tenentes cum eorum tenementis, et cum mansis in civitate ad prebendam pertinentibus, et pratis et portionibus ad eandem pertinentibus; decano autem et capitulo Sarum omnes domos quas inhabitabat dictus canonicus, cum horreis et area in qua sitæ sunt dictæ domus, assignamus in perpetuum possidendas. Decimas omnium garbarum totius predictæ prebendæ karitative communæ Sarum ecclesiæ contulimus. Et in hujus rei testimonium presenti scripto sigillum nostrum apposuimus.

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c. A.D. 1170 (?)

Grant by R. de Sco Germano of the church of All Saints, Draycot, to the "communa" of the resident canons.

Fol. 35.

RADULFUS DE SANCTO GERMANO, omnibus fidelibus ad quos presens carta pervenerit, salutem :—

SCIATIS me dedisse et concessisse ecclesiam Omnium Sanctorum de Draicot[1] Deo et sanctæ Mariæ et capitulo Sarum in communam eorum qui residentiam fecerint in ecclesia Sarum, pro salute animæ meæ et antecessorum meorum, et precipue pro salute regis Henrici, avi nostri regis Henrici filii Matildæ imperatricis. Et ut rata sit ista concessio eam sigilli mei munimine confirmo. HIIS TESTIBUS, Waltero de Sancto Germano; Waltero Kamel.; Hugone de Huntlavinton; Radulfo de Sterchil.; Roberto Normand̃., et quampluribus aliis. Valete.

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c. A.D. 1170 (?)

Grant by R. de Venuz of

OMNIBUS SANCTÆ MATRIS ECCLESIÆ FILIIS, ad quos presens carta pervenerit, ROBERTUS DE VENUZ., salutem:

Ad universitatis vestræ notitiam pervenire volo quod ego, Robertus de Venuz, dedi in puram elemosinam

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[1] Marginal note,—"Ecclesia Omnium Sanctorum de Draicot concessa communæ ecclesiæ Sarum."

—"Nota, ad communam eorum qui residentiam fecerint."

pro animabus antecessorum meorum, communæ sanctæ Mariæ Sarum ecclesiæ, de ecclesia mea de Draicot, decem solidos, reddendos annuatim ad duos terminos, scilicet ad Natale Domini quinque solidos, ad Pascha quinque solidos, per manum personæ jam dictæ ecclesiæ. Salvo mihi et heredibus meis in perpetuum jure patronatus ejusdem ecclesiæ. Et ut donatio mea in perpetuum firma perseveret, eam presentis cartæ meæ testimonio et sigilli mei appositione confirmavi.

ten shillings yearly from the church of Draycot to the "communa" of Sarum.

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c. A.D. 1216–20.

R. de Stokes, excusing himself by the troubles of the times from neglect of personal payment of pension due from the church of Sombourn, fully admits his liability for the same.

VIRIS VENERABILIBUS DOMINIS et amicis in Christo sibi dilectis, A. decano, et capitulo Sarum, R. de Stokes, salutem, et seipsum :—Noverit excellentia vestra quod propter satellites domini regis per diversas regni partes discurrentes, qui nec clericis parcunt nec laicis etiam ad ecclesiasticum subsidium confugientibus, ut dicitur; ad vos, ad presens, accedere non audeo; et precipue cum genus meum hiis temporibus quibusdam de potentioribus regni maxime sit infestum, unde excellentiæ vestræ preces fundo affectuosas, et utinam effectum consecuturas! Quatinus, intuitu Dei, indempnitati meæ prospicientes moleste non feratis, quod, ad presens, apud Sarum, non venio ad vos, habentes pro certo, quod cum securum iter patebit itinerantibus, Deo favente, ad vos veniam, juraturus in capitulo, sicut promisi;—quod centum solidos annuos de ecclesia de Sunburn.[1] ad quatuor anni terminos vobis persolvam. Nichilominus tamen, sive venerim infra Natale ad vos, sive non, mittatis ad Natale apud Sunburn ad S. capellanum meum, et ipse xxv. solidos de termino illo vobis persolvet; de aliis terminis sequentibus cum evenerint vobis plenarie satisfacturus. In cujus rei testimonium has litteras meas patentes vobis transmitto. Valete semper in Domino.

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[1] See above, p. 258.

A.D. 1191.

Final concord between the dean and chapter, and Henry Bovet, and William Brewer, concerning the church of Sombourn.

HÆC EST FINALIS CONCORDIA[1] facta in curia domini regis apud Winton, proxima die Jovis post mediam Quadragesimam, anno regni regis Ricardi secundo, coram Willielmo Elyensi episcopo, apostolicæ sedis legato, et domini regis cancellario; et Godefrido Winton., Reginaldo Bathon., et Hugone Coventr. episcopis, et H. comite de Warenn., et Rogero Bigot, et G. filio Petri, et Willielmo Marescal, et Hugone Bardulfo, Roberto de Witefeld, et Symone de Patishull, et Michaele Belet, et Thoma de Husseburn, et Hugone Piperell, justitiariis domini regis, et aliis baronibus et fidelibus suis, tunc ibi presentibus;—INTER J. decanum Sarum et capitulum ejusdem loci, et Henricum Bovet, et Willielmum Briwere, super ecclesia de Sunburn: unde placitum fuit inter eos in curia domini regis, scilicet,—Quod advocatio prefatæ ecclesiæ remansit[2] quieta Willielmo Briwere in perpetuum et heredibus suis; et prefatus Willielmus concessit capitulo Sarum pro anima domini regis et sua, centum solidos de persona ejusdem ecclesiæ annuatim percipiendos, quos clamabant in eadem ecclesia; ita quod licebit prefato Willielmo et heredibus suis presentare quam velint personam sine omni contradictione episcopo Winton., in cujus diocesi ecclesia illa sita est. Et persona illa jurabit in capitulo Sarum se annuatim predictos centum solidos soluturam ad quatuor terminos, scilicet xxv. solidos ad Pascha; xxv. solidos ad festum sancti Johannis Baptistæ; xxv. solidos ad festum sancti Michaelis; xxv. solidos ad Natale Domini. Nec licebit capitulo, nec alicui de capitulo, quicquam amplius in præfata ecclesia vendicare, vel exigere. Quod si forte Hubertus, Sarum episcopus, vel aliquis successorum suorum, contra hanc concordiam in aliquo venire voluerit, prefatus Willielmus

Fol. 35, *verso.*

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[1] Marginal note, "Adhuc de "dicta pensione 100 solid. de Sum-"burn."

[2] *Sic* in original MS., probably intended for "remaneat."

vel heredes sui habebunt talem saisinam de prefata ecclesia qualem dominus rex habuit die qua dedit manerium de Sunburn predicto Willielmo, et qualem H. dominus rex, pater domini regis, habuit die qua obiit.

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c. A.D. 1189–91.

Dispute about Hurstbourne, between R. de Barre, archdeacon of Ely, and Thomas de Hurstbourne, settled by William, bishop of Ely, the apostolical legate in England.

WILLIELMUS, DEI GRATIA ELYENSIS EPISCOPUS, apostolicæ sedis legatus, et domini regis cancellarius, karissimo fratri suo in Christo, Huberto, eadem gratia Sarum episcopo, totique capitulo, salutem et sinceræ caritatis affectionem.

Ad vestram volumus pervenire notitiam, causam quæ vertebatur inter dilectos filios Ricardum Barre, Elyensem archidiaconum, et magr̃um Thomam de Husseburn, quam idem archidiaconus ad prebendam suam de Sarum pertinere asserebat, in presentia nostra, presentibus etiam karissimis fratribus nostris, Godefrido Winton., Reginaldo Bathon., et Hugone Coventrens., episcopis, de consensu partium, hoc amicabili fine, ad perpetuam ecclesiæ nostræ securitatem conquievisse :— videlicet, Quod prefatus Thomas, de ecclesia de Husseburn,[1] quam, inspectis cartis domini regis Henrici primi, et domini regis Henrici secundi, in prebendam Sarum ecclesiæ intelleximus esse confirmatam, prenominato archidiacono R., quinque marcas argenti, singulis annis, tota vita sua, nomine prebendæ persolvet; medietatem in festo S. Michaelis, et reliquam medietatem in festo Paschæ : ita quod prememoratus archidiaconus a magr̃o Thoma nichil ultra illas quinque marcas in tota vita sua exigere debebit. Nos, itaque, hanc transactionem tam solempniter celebratam perpetuam firmitatem optinere volentes, ipsam auctoritate nobis delegata, et sigilli nostri testimonio, duximus muniendam.

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[1] Marginal note, "Husburne solvit lxvi.*s.* viii.*d.* ecclesiæ de Burbage."

Roberto Wigorn., clerico; Jordano, decano; Waltero, precentore; Galfrido, archidiacono; Baldewino, cancellario; magr̃o Bartholomæo, canonico Sarum; Galfrido filio Petri; Hugone Bardulfo; Willielmo Briwere; magr̃o Ivone, archidiac. de Dereby; magr̃o Teobaldo; magr̃o Amis; magr̃o Hamone de Waltham.

A.D. 1192.

Exchange of lands between the dean and chapter and the church of St. Augustine, Bristol, in reference to the manor of Leigh, appurtenant to the prebend of Bedminster.

NOTUM SIT OMNIBUS, tam presentibus quam futuris,—Quod tale est terrarum excambium Sc̃æ Mariæ de Sarum, et ecclesiæ Sc̃i Augustini de Bristoll[1] in manerio suo de Leya factum;—videlicet, Quod abbas predicti loci, scilicet Sc̃i Augustini, et conventus unanimiter et perpetuo concedunt prefatæ ecclesiæ Sarum, ad opus et managium canonici sui de Bedministr., retro ab australi parte masnagii et virgulti, quod habeat in Leya, quatuor acras continuas ad dilatationem et emendationem curiæ suæ, et, præter hæc, curtilagium quod fuit Walteri de Leya, quod computatur pro dimidia acra. Sæpedicta quoque ecclesia Sarum, scilicet, decanus et totum ejusdem loci capitulum, voto unanimi et pari consensu, dant in excambium sæpedictæ ecclesiæ Sancti Augustini, scilicet, abbati et canonicis ibidem Deo servituris, quatuor acras et dimidiam sparsim in campis jacentes, quæ ad capellam suam de Leya pertinent; videlicet, unam quæ dicitur "*Esse acre,*" et duas in "*Langueland,*" et dimidiam acram in "*Rugfurlang.,*" et dimidiam in "*Ladene,*" et dimidiam in "*West Langeland,*" in excambium illarum quæ prænominatæ sunt acrarum. Ut autem hæc concessio, quæ temporibus domini Huberti, electi Cantuar. et episcopi Sarum, et domini Jordani, ejusdem ecclesiæ decani, et domini Johannis, tunc temporis abbatis Sancti Augustini, et Walteri de Dunestanvilla, prædictæ prebendæ canonici,

Fol. 36.

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[1] Marginal note,—"Nota, contin- "git præbendam de Bedministra "contra monasterium Sci. Augus- "tini Bristoll."

facta fuit, utrobique rata in perpetuum et inconcussa permaneat, sigillis ambarum ecclesiarum publice dependentibus est roborata.

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c. A.D. 1217.

Philip, abbot of Sherborne, undertakes that henceforth no abbot shall be enthroned except by the bishop of Sarum.

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, PHILIPPUS, abbas Scireburn., salutem in Christo.

Cum ingressi fuerimus sedem abbatiæ de Scireburn, citra auctoritatem domini H. Sarum episcopi, et, propter hoc, indignationem ejus incurrissemus, ad majorem in posterum securitatem, de communi assensu conventus nostri protestamur et firmiter promittimus, quod, de cetero, nullus abbatum Scireburñ ecclesiæ inthronizabitur, nisi per episcopum Sarum, vel de ejus speciali mandato. Et in hujus rei testimonium, presens scriptum tam sigillo nostro, quam conventus nostri, est corroboratum. Valete.

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c. A.D. 1229.

R. earl of Chester gives certain tithes at Wivelesford, to Roger, succentor of Sarum

COMES RANULFUS CESTRENSIS, omnibus hominibus suis de Wiltescir., salutem.

SCIATIS quam dedi et concessi in elemosinam perpetuam capellæ de Wivelesford, et Rogero subcantori Sarum,[1] decimam feodi mei quod Ricardus de Cruce tenere solebat, et quod Ricardus Pasturel tenet de feodo comitis Lincolniæ, ad hostium grangiæ semper percipiendam decimam garbam, et plenariam decimam de agnis et porcellis, et omnibus rebus unde decima dari debet, et ideo precipio quod eam amodo in pace teneat.

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[1] Marginal note,—"Tangit Wivelesford et Subcantorem Sarum."

c A.D. 1142–50.

Isabel de Toeny gives a house and a certain portion of land, &c. to the church of Durnford S. Andrew.

EPISCOPO ET CONVENTUI Sarum, ISABEL DE TOENY, salutem.

SCIATIS quod dedi perpetualiter in elemosinam, pro amore Dei, et pro anima domini et conjugis mei Walteri filii Ricardi, ecclesiæ de Derneford Sancti Andreæ apostoli, domum Edwardi filii Bolf. et quicquid domui ejus adjacet,—scilicet, mediam virgatam terræ et pasturam quinquaginta ovium cum centum [et] quinquaginta aliis quas ecclesia ante habuit, et ut istæ ducentæ oves cum omnibus meis eant quocunque pascant. Valete.

TESTIBUS, Waltero de Sarum, et filio suo Patricio, et Osmundo clerico, et Milone de Dantesia, et Elya, sacerdote; et Willielmo, clerico, et multis aliis, tam clericis quam laicis.

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c. A.D. 1192.

Settlement of dispute respecting the church of Hurstbourne, between the prebendary, Richard Barre, archdeacon of Ely, and Thomas de "Husseburn."

HUGO, DEI GRATIA, COVENTRENSIS EPISCOPUS, venerabili amico et fratri in Christo, Huberto, eadem gratia Sarum episcopo, totique capitulo, salutem in vero Salutari.

Quam debitores nos novimus ad honorem Dei et securitatem sanctæ ecclesiæ, veritatem eorum quæ in nostra presentia gesta sunt, ad multorum transmittere notitiam; universitati vestræ insinuandum duximus controversiam quæ vertebatur inter dilectos nostros Ricardum Barre, Elyensem archidiaconum, et magrum Thomam de Husseburn, super ecclesia de Husseburn, quam idem archidiaconus ad prebendam suam de Sarum pertinere asserebat, hoc fine, inspectis cartis domini regis Henrici primi, et domini regis Henrici secundi, quibus predicta ecclesia in prebendam prenominatam confirmata dinoscitur, in presentia dominorum Willielmi Elyensis, tunc apostolicæ sedis legati, Godefridi Winton., Reginaldi Bathon., episcoporum, nobis quoque presentibus, conquievisse: videlicet, Quod prefatus Thomas, archidiacono, de ecclesia de Husseburn, quinque marcas annuatim, medietatem scilicet in festo

S. Michaelis, et alteram medietatem in festo Pascali, nomine prebendæ, persolvet. Et archidiaconus nichil ultra memoratam quantitatem a predicto Thoma in tota vita sua de ecclesia de Husseburn exigere debebit. Hoc autem uterque illorum, fide corporaliter prestita in manu domini Wintoñ. firmavit. Et quum testes sumus hujus transactionis, ne de ipsa in posterum dubitetur, ipsam ad securitatem ecclesiæ nostræ roborandam, sigilli nostri testimonio communimus.

Fol. 36, *verso.*

HIIS TESTIBUS, Willielmo Elyensi episcopo, tunc apostolicæ sedis legati; Roberto Wigorniensi episcopo; Jordano, decano; Waltero, precentore; Galfrido, archidiacono; Baldewino, cancellario; magr̃o Bartholomæo, canonico Sarum; Galfrido filio Petri; Hugone Bardulf; Willielmo Briwere; magr̃o Ivone, archidiacono de Dereby; magr̃o Theobaldo; magr̃o Amis; magr̃o Hamone de Waltham.

A.D. 1227.

Exemption of H. de Bishopston, abroad on public matters, from the penalty of non-residence.

HENRICUS, DEI GRATIA, REX ANGLIÆ, Dominus Hiberniæ, Dux Normanniæ et Aquitaniæ, Comes Andegaviæ, dilectis sibi in Christo, Decano et Capitulo Sarum, salutem.

Cum de consuetudine predecessoris nostri, et nos habuerimus et habere debeamus canonicum quendam ecclesiæ nostræ immunem a residentia,[1] qui, cum accessum habuerimus, nobis deserviat, universitatem vestram duximus attentius rogandam quatinus dilecto nostro, magr̃o Henrico de Bissopestun,[2] quem tempore residentiæ suæ misimus ad partes transmarinas, pro quibusdam arduis negotiis nostris, predictam immunitatem hac vice concedere velitis. Talem ei gratiam, immo nobis et ipso in hac parte facientes, ut vobis inde ad multiplices teneamur gratiarum actiones. TESTE me-

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[1] Marginal note, — "Concernit "dignitatem capellani Regis a resi-"dentia." See above, p. 18.

[2] He held the prebend of "Bishop-"ston." See Sarum "Fasti," pp. 192, 363.

ipso apud Westmonasterium, vicesimo quinto die Maii, anno regni nostri undecimo.

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c. A.D. 1180.

Grant by R. de Lechlade, with consent of Savaric, archdeacon of Northampton, of the church of Chidingfield with the chapel of Piperham, to G. de Lechlade.

UNIVERSIS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, magr̃ RADULFUS DE LECHLAD., salutem.

Noverit universitas vestra, me, intuitu divino, de assensu Savarici,[1] archidiaconi Norhamton., concessisse dilecto clerico meo Galfrido de Lechlade ecclesiam de Chideringfald, cum capella de Piperham, et cum omnibus pertinentiis earum, libere et quiete tenendam de me et successoribus meis, toto tempore vitæ suæ, per annuam pensionem unius libræ ceræ in Pascha solvendæ. Ut autem hæc concessio rata et inconcussa permaneat, eam sigilli mei appositione confirmavi, et Savaricus archidiaconus Norhamton. sigilli sui testimonio corroboravit.

HIIS TESTIBUS, Reginaldo, Dei gratia, Bathon. episcopo; Baldwino, Sarum ecclesiæ cancellario; Willielmo, precentore Wellensi; Savarico, archidiac. Norhamton.; Ricardo, archidiac. Bath.; Ricardo, archidiac. Constantiensi; Joscelino, capellano; Willielmo filio Baldewini, et multis aliis.

A.D. 1151.

Formal notification of the restoration, by W. de Curtelles, of land belonging to the pre-

ROBERTUS, Dei gratia, EPISCOPUS BATHONIENSIS, venerabili fratri et amico Roberto, decano Sarum, et fratribus sibi in Domino commissis, in veritate esse quod dicuntur ex officio nomine. Quod ad notitiam multorum congruum pervenire duximus literarum monumentis provida deliberatione mandare decrevimus. Noverit itaque presens ætas, futurorumque posteritas,

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[1] SAVARIC, archdeacon of Northampton, held the rectory of Godalming. He was also treasurer of the cathedral. He ultimately became bishop of Bath and Wells. See Sarum "Fasti," 343, and *infra*, p. 299.

necnon et nobis cara vestra fraternitas, quod anno Incarnationis Dominicæ MCLI., Indictione XIV., concurrente VII., epacta I., in die Nativitatis Sancti Johannis Baptistæ, in claustro ecclesiæ S. Petri Apostoli de Bathonia, Wandregesilus de Curtellis reddidit in manum meam terram de prebenda de Writeleton quam prius occupaverat, et diu violenter detinuerat. Et ut in posterum securi essemus, et qui nobis succederent, ne ille sive aliquis per eum deinceps violentam manum in predictam terram extenderet, nisi dictante ecclesiastica justitia, et jure et judicio canonico, tacto sacrosancto evangelio, sæpenominatam terram in presentia nostra abjuravit.

bend of Writeleton (Writhlington) long withheld by him.

Hujus abjurationis testes ydonei presentes fuerunt, Benedictus, prior ecclesiæ Bathoniensis; Eustachius, archidiaconus; Petrus, monachus; Willielmus, monachus; Aluredus, canonicus Wellensis; Robertus Etebera; Ascelinus, presbyter de Froma; Willielmus de Stey; Hugo Puerius.

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c. A.D. 1175.

Grant to the church of St. Augustine, Bristol, of a piece of land to be held of the prebend of Bedminster by the annual payment of two shillings.

JORDANUS DECANUS, et CAPITULUM ecclesiæ Sarum, omnibus ad quos presens carta pervenerit, salutem.

Noverit universitas vestra, quod assensu venerabilis patris et domini nostri Joscelini Sarum episcopi, concedimus ecclesiæ beati Augustini Bristoll., terrulam quæ est juxta molendinum eorum inter fossatum ab occidente, et Duenam et Triveram, in perpetuum tenendam de canonico nostro de Beiminister, quicunque illam prebendam possedit, solvendo annuatim dictæ prebendæ canonico duos solidos ad festum S. Michaelis. Et ut hæc concessio, etc.; et sine testibus, et cum osseo sigillo.[1]

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[1] *Osseum sigillum*, see below (p. 373), an ordinance concerning the chapter seals, in which this ancient seal is described as "*illo veteri osseo sigillo*," and thenceforth condemned, on account of abuses that had been allowed in consequence of its use.

c. A.D. 1226.

Summons to dean and chapter of Sarum to prove their right to land in Bedminster, held by the convent of Bristol, but claimed by E. de Lacy as prebendary.

HENRICUS, DEI GRATIA, etc., vicecomiti Wiltescir., salutem :—

SUMMONE, per bonos summonitores, Decanum et Capitulum Sarum ecclesiæ, quod sint coram dilectis et fidelibus nostris Simone de Patishull et sociis, apud Blaneford in comitatu Dorset., die Mercurii proxima post Assumptionem Beatæ Mariæ, ad warantizandum abbati et conventui Bristoll. quatuor acras terræ cum pertinentiis in Beministr., quas E. de Lacy, persona de Beministr., in curia nostra coram justitiariis apud Wilton, clamat versus eos, ut liberam elemosinam pertinentem ad ecclesiam suam de Beministr. Et unde idem abbas et conventus in eadem curia vocaverunt predictum decanum et capitulum ad warant. Et [ibi] habeas, etc.

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c. A.D. 1250.

Acknowledgment by G. Bulluck that sundry acres at Sunning, held by him, belonged to the demesne of the bishop.

OMNIBUS CHRISTI FIDELIBUS presens scriptum visuris vel audituris, GILEBERTUS BULLUCK, salutem in Domino :—

Noverit universitas vestra, quod ego cognosco, pro me et heredibus meis, quod omnes acras terræ quas teneo in manerio de Sunning, de purprestura venerabilis patris domini W., Dei gratia, Sarum episcopi, et sine carta alicujus predecessorum suorum, sunt de dominico ipsius episcopi, et quod ego, nec heredes mei, aliquid clamamus nec exigere possumus in predictis acris terræ nisi ad voluntatem ipsius episcopi. Ita quod bene licebit eidem episcopo et successoribus suis, quando et qua hora voluerint, acras illas in manus suas capere, et in dominico suo retinere, vel illas aliis pro voluntate sua dimittere, absque aliqua contradictione vel clameo mei vel heredum meorum in perpetuum. In cujus rei testimonium huic scripto sigillum meum apposui.

Hiis Testibus, Domino Ricardo de Erle; . . . de Syndlesham; Normanno de Syndlesham; Willielmo de Brebe; Vitali de Cruxtun.; . . . de Hynede; Radulfo, clerico; Roberto de . . .; Daniele; Ricardo Blaunchard, et aliis.

VISITATIO ECCLESIARUM PREBENDALIUM

PER

WILLIELMUM DE WANDA, DECANUM SARUM.

VISITATIO ECCLESIARUM PREBENDALIUM

PER

WILLIELMUM DE WANDA, DECANUM SARUM.

Inventarium factum apud Sunning. Anno Domini mccxx.

Fol. 37. Ecclesia Sancti Andreæ dedicanda et reficienda: Quatuor paria vestimentorum plena, et unum par[1] debent executores Adæ decani, et duæ albæ cum amictis ad opus diaconi[2] et subdiaconi. Item duo panni serici[3] ante altare, et duo linei floribus incisi, et unus pannus sericus[4] novus, et zona de albo serico.

A.D. 1220. Visitation of Sunning by the dean.

Scilicet, i. par vestimentorum plenar. quod remansit apud Sunning, et fuit de capella episcopi Herberti, cum casula serica, cum avibus, satis veteri et attrita; alium par plenum, cum serica casula rubea, et zona serica rubea, de dono cujusdam inclusæ Aliciæ, quæ aliquando fuit ibi. Et tertium par plenum cum casula serica, quam dedit Jordanus decanus.

Vestments and other "ornamenta" found there.

Item, i. par cotidianum cum casula de fusco tincto.[5] Item, i. par novum, quod executores Adæ decani dederunt, pro illis in quibus fuit sepultus. Item, una alba cum paruris[6] sericis. Dicitur de alia alba, de qua superius facta fuit mentio, quod Vitalis commodavit eam Adæ, filio suo, qui habet ecclesiam Lond̄. Sex mantilia benedicta, et quatuor non benedicta. Sex superpellicea vetera, et duo ad opus puerorum. Quinque paria corporalium.

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[1] Marginal note,—"redditum est."

[2] In the MS. we have "*Decani*," but it seems clearly a mistake for "*Diaconi*."

[3] Marginal note,—"deest unus "illorum."

[4] Marginal note,—"de dono Adæ "Decani."

[5] *Fusco tincto*, that is, of cloth dyed brown.

[6] *Paruris*, = trimmings, or embroidery.

A.D. 1220.

List of service books.

Unum MISSALE[1] novum absque epistolis, sine musica et sine GRADALI, et aliud vetus missale in quo leguntur epistolæ, plenum, sine musica;—liganda.

BREVIARIUM vetus absque musica, sufficiens. ANTIPHONARIUM vetus minus sufficiens, et aliud novum cum psalterio[2] in principio, sufficiens, de dono Vitalis, vicarii,—sed ligandum.

GRADALE vetus cum TROPARIO, et ligandum, et aliud novum de dono ejusdem Vitalis, similiter cum Tropario. Duo PSALTERIA vetera. Duo calices argentei. Pixis quædam continens reliquias, signata sigillo W. decani. Pixis argentea, exterius deaurata, in qua reponitur eucharistia. Unus Textus coopertus argento continens Evangelia anni. Unus Troparius per se, in asseribus. Unum ORDINALE. Quidam novus liber continens missas privatas. Unum manuale parvum in quaternis.[3] Liber parvus continens vitam sancti Cirici,[4] et alter de beato Andrea. Unum vetus Psalterium, ex una parte rubeum, ex altera album, habens crucem osseam extra.

Gift of stone for altar.

Uxor JOHANNIS PAUCOT dedit lapidem ad emendandum altare Sancti Joannis; et Vitalis, vicarius, cepit illum lapidem et posuit in altari suo apud Rotescomb.

Rights and privileges of Vitalis, vicar of Sunning.

VITALIS, VICARIUS PERPETUUS, percipiens, nomine vicariæ suæ, obventiones altaris in argento, et linum et

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[1] Marginal note,—"de dono Jordani Decani."

[2] In the original MS. it is "*salterio.*"

[3] *Quaternis;* = sheets of paper folded and doubled into fours. Hence the word "*quire*" of paper.

[4] ST. CYRIAC was a deacon to whom, it is said, was given an especial power of casting out evil spirits. Amongst those so healed by him were Arthemia the daughter of Diocletian, and a daughter also of Sapor, king of the Persians. Returning to Rome, he was first of all imprisoned, and then put to death by the emperor Maximian. There was a chapel or altar in the church of Sunning dedicated to St. Cyriac, to which, according to Leland (who gives the name as "S. Sarik"), those afflicted with "the disease of madness" were wont to resort for relief. The church of Lacock in Wilts is also dedicated to S. Cyriac. His day of commemoration in the calendar is August 8. See Leland's Itinerary, vol. ii. p. 29.

lanam et caseum, et secundum legatum,[1] et profert cartam Jordani decani in hæc verba,— A.D. 1220.

"Noverit universitas vestra, nos audisse et conces- [c. 1190.]
" sisse Vitali, clerico, cantariam ecclesiæ de Sunning. Charters granting rights and privileges to the said vicar.
" et capellam de Rotescamp, cum pertinentiis suis in
" perpetuum tenendas pro *quadraginta solidis* nobis et
" successoribus nostris annuatim ad quatuor terminos
" solvendis. Hoc autem est cantaria de Sunning, al-
" tare, et secundum legatum,[1] et decimationes lini, lanæ,
" et casei. Et ut hæc donatio, etc. Hiis testibus, etc."

Habet etiam insuper cartam Joscelini episcopi et capituli Sarum de confirmatione, et Huberti episcopi.

Sunt ibi CAPELLÆ . . . Chapels of Sunning.

Capella de ERLEG, Thomæ militis, quæ est de sancto Bartholomæo, in qua ministravit Willielmus capellanus, qui fecit W. decano Sarum, apud Sunning, canonicam obedientiam. Erlegh, St. Bartholomew.

Item est ibi alia Capella quæ est Johannis de Erleg, quæ est de sancto Nicholao, in qua nullus ministrat. Erlegh, chapel of St. Nicholas.

Fol. 37 *verso.* Item est ibi alia Capella apud SINDLESHAM, quæ est de sancto Nicholao, de feudo Roberti de Sunning., qui est in custodia Symonis de Manestune, in qua nullus modo ministrat. Chapel at Sindlesham.

VITALIS ostendit transcriptum sub hac forma:— Charters produced by the vicar in regard to chapel of Sindlesham, its

"Sciant presentes et futuri hanc conventionem esse
" factam inter Jordanum decanum Sarum, et Robertum
" de Sunning. Robertus habebit capellam suam et
" cantariam de Sindlesham, et ipse et uxor sua et
" omnes alii de manupasto[2] suo, et hospites sui audient

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[1] *Secundum legatum*;—this was a mortuary; probably the *second* best chattel, the first being the heriot. See Kennett's Paroch. Antiq. Glossary, *s.v.* "*legatum*;" and vol. i. 429, ii. 230. See also Nelson's "Rights " of Clergy," p. 387.

[2] *Manupasto*, = the family of domestic servants, as though "*manu* " *pasti*," fed by hand. See Du Cange.

A.D. 1220. rights, and its obligations.

" ibi servitium suum. Rustici vero non audient servi-
" tium suum, nisi ad matricem ecclesiam de Sunning.
" Quod si forte audierint in festis annalibus, et fece-
" rint oblationes, illas habebit qui cantariam habuerit
" dictæ matricis ecclesiæ. Ad recognitionem subjec-
" tionis hujus capellæ, dabit Robertus annuatim vicario
" matricis ecclesiæ duos solidos: duodecim denarios ad
" Pascha, et duodecim denarios ad festum S. Michaelis.
" Hæc omnia debent fieri cum indempnitate matricis
" ecclesiæ. Juravit dictus Robertus, tactis sacrosanctis
" Evangelistis, quod ex sua parte, sine malo ingenio,
" hanc conventionem teneret. Debebunt etiam heredes
" sui idem jurare, si voluerint servitium suum habere.
" Decano, capellanus qui cantabit ibi, jurabit fidelita-
" tem et obedientiam, et quod scienter non patietur
" matricis ecclesiæ detrimentum. Predictos autem duos
" solidos dabunt Robertus et heredes sui ubicunque
" fuerint, sive ibi sive alibi, et cantetur continue in
" capella si voluerit. Hiis testibus, etc."

Chapel of Ruscomb, dedicated to St. James.

Item est ibi Capella apud ROTHESCAMP, quæ est de sancto Jacobo, quam Vitalis vicarius tenet cum vicaria sua, reddendo per annum, scilicet x. solidos pro vicaria sua, et xxx. solidos pro capella, ut dicit. Capella illa habet baptisterium, sed non cymiterium. Nulla terra pertinet ibi ad capellam, nisi quantum datum fuit in dedicatione cimiterii.

Ornaments and vestments of the said chapel.

Hæc sunt ORNAMENTA capellæ;—una casula de rubeo cendalo, vetus; et alba cum amicto parata, et stola et manipulus.

Item alia casula de fuscotincto nigro, vetus; et alba cum amicto non parata.[1]

Item una alba parata[1] cum amicto: quatuor panni linei ante altare, quorum tres sunt floribus incisi. Item unum superpelliceum et unum rochettum. Cancellus

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[1] *Parata* and *non parata; i.e.,* trimmed or embroidered, or not embroidered.

vetus et de novo parandus. Item quatuor mantilia, de quibus unum est benedictum, et duo paria corporalium, et unus calix argenteus. A.D. 1220.

Isti sunt LIBRI. Missale vetus, nullius pretii. Breviarium bonum cum antiphonario, et ymnarium et collectarium cum notitia. Item, unum gradale parvum, vetus et nullius pretii, et aliud novum in quaternis, in duobus voluminibus, ligandum, cum tropario imperfecto. Item troparius parvulus, vetus, de dono Thomæ, capellani, et psalterium vetus nullius pretii. Item manuale in quaternis sufficiens; ymnarius parvus in quinque quaternis. Service books belonging to the same chapel.

DOMUS quas presbiter solebat inhabitare juxta cimiterium dirutæ sunt et confractæ. Cancellum renovatum per Vitalem, et deficiunt ibi fenestræ, et non est crista super novum opus. Baptisterium ligneum, et ecclesia discooperta; et capellanus qui ibi est recipit omnes obventiones præter garbam; recepit etiam a Vitali duas summas siliginis.[1] Condition of house of chaplain and of chancel and church. Receipts of chaplain.

Fol. 38. Item est ibi Capella apud WOKINGEHAM, quæ est fundata et dedicata in honore Omnium Sanctorum, et est ibi cymeterium et baptisterium. Oleum et crisma percipit modo apud Rading. Magr̃ Hamo tenet dictam capellam de dono Ricardi decani, simul cum capella de SANDHURST, reddendo unam marcam decano, et duas libras ceræ ecclesiæ de Sunning; in festo S. Andreæ; et reddit dictam marcam ad Pascha et ad festum S. Michaelis. Terram ecclesiæ tenet Radulfus Ruffus, et dum vixerit tenebit secundum cyrographum confectum coram justitiariis domini regis itinerantibus; quod cyrographum est:— . . . . . The chapel of Wokingham, dedicated to All Saints.

Item est ibi capellanus annuus, PHILIPPUS nomine, qui reddit magr̃o Hamoni pro dictis capellis *decem marcas* per annum.

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[1] *Siliqinis*,—that is, of white wheat of superior quality.

A.D. 1220.

Service books.

Isti sunt LIBRI ejusdem capellæ; unum missale cum notula sufficienti, et unum antiphonarium sufficiens cum collectario, et capitularium et ymnarium. Item unum missale vetus. Breviarium nullum. Unum Gradale minus sufficiens. Psalterium sufficiens. Item, aliud Gradale vetus et ligandum. Item aliud missale vetus, littera Anglica; unus quaternus continens lectiones et responsoria de festivitate Omnium Sanctorum.

Debet unam marcam decano singulis annis per septennium ad fabricam. Termini solutionis decem marcarum, Pascha et festum S. Michaelis.

Vestments and other "ornaments."

Hæc sunt ORNAMENTA; tres albæ et duo amicti, et duæ albæ veteres; et tres casulæ, quarum una est de rubeo cendalo, et alia de cendalo,[1] nova furratura albo panno lineo, et tertia de canabo.[2] Item quarta de fuscotincto vetus et attrita. Item duo paria stolarum cum manipulis sufficientia; et quartum par minus sufficiens. Calix argenteus, interius deauratus, cum tribus paribus corporalium. Item decem mantilia benedicta satis sufficientia, quorum unum est paratum, et quinque alia quæ jacent super altare. Item duo linthea,[3] unum cooperiens crucem in Quadragesima, et aliud ante altare. Tres panni benedicti, incisi, ante altare, et quartus vetus. Item, pannus sericus, intus furratus lineo panno dependens super pulpitum. Crux processionalis de opere Lemovicensi,[4] et philaterium [5] cum cruce dupplici cupro cooperta.

Chapel of Hurst, dedicated to St. Nicholas.

Item Capella pertinens ad ecclesiam de Sunning: capella de HERST, de sancto Nicholao; non dedicata, et habet baptisterium, sed non cymiterium. Oleum et crisma percipit apud Rading. Non est capella dotata

[1] *Cendalo*, — O.E. "cendal," or "sendal," a kind of rich silk or taffeta.

[2] *Canabo*,— = hemp, flax, sometimes canvas.

[3] *Linthea*,— = linen cloths, or napkins.

[4] *Lemovicensi*,—made, that is, at Limoges, in France.

[5] *Philaterium*, (= phylacterium), a reliquary; or case, made in the form of a cross, to hold a relic.

aliqua terra, neque vicarius mansionem habet in fundo ecclesiastico, quia capella fundum non habet. Johannes, qui tenet capellam, habuit cartam Jordani decani et capituli, et tradidit eas in manum A. decani, et ipse retinuit eas et imposuit ei firmam *decem marcarum*, quæ videtur ei intolerabilis. A.D. 1220.

Item suscepit ordinem subdiaconi et diaconi ad titulum illius ecclesiæ; item est ibi capellanus annuus, Nicholaus nomine.

Fol. 38 *verso.* Hii sunt LIBRI ejusdem capellæ: unum Missale cum Tropario in fine, cum notula, sufficiens; et unum antiphonarium cum collectario et capitulario, et ymnario; et Psalterio in eodem volumine, et in fine Legenda de communi sanctorum; et unum Breviarium, scilicet temporale et sanctorum in eodem volumine, minus sufficiens: et unum Gradale vetus et cum tropario, nullius pretii; et initium alius Gradalis in quinque quaternis. Item Psalterium vetus, et manuale vetus, in quaternis. Item unum Troparium parvum per se. Service books.

Hæc sunt ORNAMENTA dictæ capellæ:—Tres albæ, cum amictis et stolis, et manipulis, quarum una alba est et parata: et una casula serica nova et honesta; et alia vetus et attrita. Et quinque mantilia benedicta, et postea octo. Et duo panni incisi ante altare. Item calix argenteus deauratus, interius et exterius. Et tria paria corporalium, et duo superpellicea, et unum rochettum. Item pixis dependens supra altare cum eucharistia, de opere Lemovicensi. Item una cista in qua reponuntur vestimenta, de dono dicti Johannis. Vestments and other "ornaments."

Nulla terra pertinet ad capellam. Infra ambitum cimiterii est parvum horreum in quo preceptum est vicario, quod reponat decimas suas. Campanarium decidit.

Item est unum pallium sericum quod fuit cujusdam militis, quod est partitum de cendalo rubeo et croceo,[1] unde facienda est casula. Baptisterium marmoreum bonum.

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[1] *Partitum, &c.;*—that is, made of parti-coloured "cendal,"—red and yellow.

A.D. 1220.

Chapel of Sandhurst, not dedicated, but described asof St. Michael the archangel. Lands, tithes, &c. belonging to it.

Item est ibi [capella] apud SANDHURST, nova et pulchra, non dedicata; est de S. Michaele Archangelo. Habet baptisterium, sed non cymiterium, et est pertinens ad capellam de Wokingeham, et Johannes capellanus annuus, qui ibi est, per magr̃m Hamonem percipit omnes decimas et obventiones, et reddit unam marcam magr̃o Hamoni. Item pertinet ad eandem capellam dimidia virgata terræ cum una mora in alneto, et domus in qua capellanus manet, et horreum, quæ data fuerunt capellæ pro habendo servitio continuo. Item percipit oleum et crisma apud Rading.

Service books.

Isti sunt LIBRI:—Missale vetus sine notula: antiphonarium vetus et insufficiens quod est de Wokingeham. Breviarium nullum. Item Legenda ab Adventu usque ad Septuagesima in quaternis xiii., quæ est de Wokingeham. Et unum Gradale sufficiens, et Psalterium debile.

Ornaments and vestments.

Hæc sunt ORNAMENTA: Calix argenteus interius deauratus, cum uno pari corporalium; et unum par vestimentorum cum casula de canabo, et quatuor mantilia, et unum superpelliceum: et duo panni linei ante altare, quorum unus depictus, et alter ex nigro et albo variatus. Item tertius vetus et attritus. Magna est ibi penularia vestimentorum quorum ornamenta combusta fuerunt. Item, est ibi peplum[1] sericum, et vexillum de rubeo serico.

Item postea ex perquisitione presbiteri, sex ulnæ ad unam albam, et duo mantilia, et duo panni coram altare, et unus pannus retro crucem.

Chapel of Edburgefeld; its ruinous condition.

Item est ibi Capella apud EDBURGEFELD[2] vetus lignea, non dedicata, et est de sancto Bartholomæo Apostolo, et est tota ruinosa. Habet Baptisterium, sed non cymiterium, et percipit oleum et crisma ab ecclesia de Sunning. Johannes, persona de Berkham̃.,

[1] *Peplum;* a veil, or a napkin,—commonly used for that placed over the sacramental elements, or over a reliquary.

[2] Now called ARBORFIELD, not far from Reading.

tenet eandem capellam, reddendo inde annuatim ad quatuor terminos dimidiam marcam domino decano. Requisitus qua auctoritate teneat, dicit quod Osmundus Bulloc presentavit eum, et Jordanus decanus instituit eum, ut dicit; et habet, super hoc, cartam, ut dicit, sed non ostendit eam. Atrium ecclesiæ bestiis pervium, porcis eversum. Item ecclesia habet messuagium cum curtilagio in quo habitat persona. Est ibi capellanus annuus, Henricus nomine, ordinatus a Ranulfo Cycestrensi episcopo, et est ad mansum dicti Johannis, et percipit pro stipendio suo xx. solidos.

A.D. 1220.

Fol. 39.

Hii sunt LIBRI:—Missale vetus sine nota; manuale vetus; antiphonarium vetus et parvi pretii: Temporale Breviarii, in duobus voluminibus, vetus et attritum; gradale vetus et parvi pretii. Item parvus liber continens capitularium, collectarium, et ymnarium et "Venite;" et intonationes "Venite." Psalterium vetus nullius pretii.

Service books at the chapel of Edburgefeld.

Hæc sunt ORNAMENTA:—Alba nova non parata cum amicto novo; alba alia cum amicto, vetus et parata: casula de rubeo cendalo, et alia casula serica vetus furrata lineo panno. Item superpellicea; et quinque mantilia, quorum quatuor sunt benedicta. Item, calix argenteus cum uno pari corporalium: tres panni ante altare, quorum duo sunt sufficientes. Duo cymbala bona. Item est ibi tabula pictura[1] satis conveniens super altare. Crismatorium[2] vetus et attritum. Johannes et Henricus juraverunt fidelitatem.

Ornaments of the same chapel.

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[1] *Tabula pictura;*—a tablet with a crucifix depicted on it, and used for the kiss of peace. See above, p. 157.

[2] *Crismatorium;*—the vessel in which the "chrism," or holy oil, was kept. See above, p. 174.

[c. A.D. 1190.]

TRANSCRIPTUM CARTÆ JOHANNIS DE EDBURGEFELD QUOD HABET SUPER INSTITUTIONE CAPELLÆ DE EDBURGEFELD, A JORDANO, DECANO.

Institution of John de Edburgefeld to the chapel, by Jordan, dean of Sarum.

JORDANUS SARUM ECCLESIÆ DECANUS, Omnibus Fidelibus ad quos presens carta pervenerit, salutem :—

Sciatis me, ad presentationem Osmundi Bulloc, impersonasse Johannem, clericum, de capella de EDBURGEFELD, quæ pertinet ad ecclesiam de Sunning, ut eam quiete possideat, reddendo inde annuatim mihi[1] dimidiam marcam ad quatuor terminos, scilicet ad festum S. Michaelis xx.*d.* ; ad Natale, totidem ; ad Pascha, totidem ; ad festum S. Johannis, totidem. Et ut hæc impersonatio firma sit et inconvulsa, eam sigillo meo confirmo et corroboro. Valete.

[c. A.D. 1200.]

Grant by Richard Poore, dean of Sarum, of a messuage at Sunning to Elias de Sunning.

OMNIBUS CHRISTI FIDELIBUS, ad quod presens scriptum pervenerit, R. Sarum Ecclesiæ Decanus, salutem in Domino :—

Noverit universitas vestra, me concessisse et dedisse Elyæ de Sunning., clerico, messuagium illud quod est juxta monasterium de Sunning, versus occidentem, cum toto crofto eidem messuagio adjacente, et toto salixto,[2] quod est inter eundem croftum et Thamesiam : habendum et tenendum toto tempore vitæ suæ de me et successoribus meis ; ita quidem quod nullus ex parte sua post decessum suum aliquod jus hereditarium in predicto messuagio, crofto, aut salicto, possit vendicare. Reddendo inde mihi et successoribus meis annuatim *tres solidos* pro omnibus servitiis et exactionibus ; scilicet, ad Pascha ix.*d.* ; ad festum S. Johannis Baptistæ ix.*d.* ; ad festum S. Michaelis ix.*d.* ; ad Natale Domini ix.*d.* Et ut hæc mea concessio et donatio firma sit et stabilis, eam presenti scripto et sigillo meo confirmavi.

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[1] Marginal note,—"Nota, non (loquitur) de successoribus."

[2] *Salixto* (=salicto),—a willow-bed.

* * * * * * A.D. 1220.

Sundry tenants at Sunning; their buildings and conditions of tenure.

STEPHANUS, PREPOSITUS, juratus, dicit, quod tenet quatuor acras terræ, et unum pratum, quæ fuerunt de dominio, a tempore Ricardi decani, pro septem solidis per annum. Item, idem tenet tres acras de villenagio, pro quibus tenetur operari tribus diebus in ebdomada per annum; et preterea singulis diebus in autumpno; sed est inde quietus prepositurum suam. Et debet pannagium et cherisettum.

RICARDUS SEMANNI, juratus, dicit, quod tenet novem acras terræ et tres acras de prato quæ fuerunt de dominio, pro septem solidis per annum, pro omnibus servitiis, ut dicit; et debet pannagium. Idem debet ad levandum pratum tres dies, et uno die debet habere hominem ad calcandum fenum.

VITALIS, vicarius, dicit quod pater ipsius Ricardi habuit introitum per patrem ipsius Vitalis, qui fuit firmarius ecclesiæ de Sunning. Requisitus si haberet warantum, dicit, quod non, nisi tolerantiam dominorum.

Totus HALEMOTUS requisitus dicit quod idem Ricardus debet non tantum per tres dies, sed etiam singulis diebus, quamdiu operatur pratum de "*Baly*," et "*Prestes-*" "*mede*," et "*Novem Acræ*," unum hominem singulis diebus; similiter et debet unam feminam ad tondendas oves. Idem postea recognovit publice quod non potest dare filiam suam nuptui, nisi per licentiam domini sui.

GALFRIDUS, filius Wlmari, juratus, dicit, quod tenet octo acras terræ pro sex solidis, per liberum servitium, et unam acram prati pro tribus solidis. Et debet pannagium, et mittere ad tondendas oves et alia servitia, quæ dictus Ricardus recognoscit se debere. Probatum fuit, et ipse recognovit, quod non potest dare filiam suam in alienum dominium, nec equum nec bovem vendere, nisi per licentiam domini. Et idem dedit hoc anno quatuor solidos pro licentia maritandi sororem suam.

A.D. 1220. — RICARDUS, filius Wlmari, juratus, dicit, quod tenet xx. acras et dimid. terræ arabilis quæ sunt de dominio ecclesiæ; et cepit eam ab A. decano, et tenuit eam per biennium, et edificavit in ea, et dedit ei de gersuma duas marcas. Et debet pro predicta terra per annum xi.*s.* iv.*d.* pro omnibus servitiis. Et debet pannagium. Requisitus si haberet cartam, dicit quod non. Fol. 39 *verso.*

ROGERUS BURGEIA, juratus, dicit, quod tenet tres acras terræ arabilis pro quibus debet operari per tres dies in ebdomada per annum, et in autumpno singulis diebus, et percipere garbam, et debet pannagium et cherisettum, et lavare et tondere oves. Debet etiam, si dominus voluerit, semel in anno, ire apud Sarum, et ducere porcos, vel hujusmodi; vel ferre supra dorsum quantum poterit. Idem tenet unam acram prati, pro qua debet per xi. dies falcare pratum domini, et levare et calcare. Idem dicit quod tria messuagia ceciderunt in dominium, pro quibus dominus debet supplere operationem falcandi per tres homines, et vendicant sibi unum multonem,[1] vel xii. denarios, cum aliis consuetudinibus.

WILLIELMUS DE BURGEIA, juratus, dicit, quod tenet unam acram de dominio, ad gabulum pro novem denariis: item, tres acras terræ, et unam acram prati eadem conditione qũ. dictus Rogerus.

RIKILDA, vidua, dicit,—Quod tenet de dominio unam acram et dimidiam pro xiii. denariis et obolo. Item, tres acras terræ et unam acram prati, supradicto modo.

AGNES, vidua, dicit,—Quod tenet tres acras terræ et unam acram prati, supradicto modo.

ALICIA, vidua, dicit,—Quod tenet tres acras terræ et unam acram prati, supradicto modo; sed pro pau-

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[1] *Multo,*—a sheep or "mutton," says Kennett (Glossary, *s.v.*); strictly speaking a wether;—in Latin "*vervex.*"

pertate sua dat pro terra arabili duos solidos, et facit servitium prati sicut prædicti. A.D. 1220.

ADAM GARDINER, juratus, dicit,—Quod tenet duas acras terræ a tempore Ricardi decani, pro duobus solidis; et debet pannagium et cherisettum, et levare et parare pratum sicut cæteri.

ELYAS DE SUNNING tenet unum messuagium et unum salcetum[1] pro tribus solidis per annum pro omnibus servitiis.

VITALIS, vicarius, tenet unum messuagium et unam croftam pro ii.*s.* vi.*d.* pro omnibus servitiis, et habet inde cartam, ut dicit; et non pertinet ad vicariam suam.

TRANSCRIPTA CARTARUM SUARUM, QUAS DECANUS INSPEXIT, HÆC SUNT. [c. A.D. 1185.]

Copies of charters relating to lands in Sunning held by Vitalis, and granted to him by Jordan, dean of Sarum.

"Sciant presentes et futuri, quod ego, Jordanus de-
" canus, concessi Vitali, clerico nostro de Sunning.,
" croftam unam in Sunning., nudam ab omni edi-
" ficio, quam tenuit Teodoricus Blundus, tenendam de
" me et successoribus meis libere et quiete pro ii.*s.* et
" vi. den. pro omni servitio, ad duos terminos anni
" reddendis; scilicet ad festum S. Michaelis xv.*d.* et
" ad Annunciationem beatæ Mariæ xv.*d.* Et ideo con-
" cessi ei quod accrevit redditum predictæ croftæ de
" vi. denariis per annum. Concessi etiam predicto
" Vitali, quod si vicariam suam mutaverit, vel in fata
" decesserit, et edificium ibi construxerit, illud cum
" crofta conferrat cuicunque voluerit de suis, tenendum
" de decanatu libere et quiete per prenominatum ser-
" vitium; scilicet, pro ii.*s.* et vi.*d.* Et ut hæc concessio
" etc. Hiis testibus," etc.

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[1] Marginal note,—"Quære, infra."

[c. A.D. 1185.]

Confirmation charter of the above gift by the dean and chapter of Sarum.

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, Jordanus, Sarum ecclesiæ decanus, et ejusdem ecclesiæ capitulum, salutem in Domino:—

Noverit universitas vestra, nos, ratam et gratam habere donationem quam fecit venerabilis pater noster, J. decanus, assensu nostro, Vitali, clerico de Sunning, super una crofta in Sunning, nuda ab omni edificio, quam tenuit Theodoricus Blundus, reddendo inde annuatim domino Jordano decano et successoribus ejus ii.*s.* et vi.*d.* Quod ut perpetua gaudeat firmitate, eandem croftam dicto Vitali presenti carta nostra confirmamus.

Modo tenet Coleman.

A.D. 1220.

HUNFRIDUS, Carucarius, tenet unum messuagium cum curtilagio pro xvi.*d.*, et illud messuagium pertinere solet ad vicariam, et debet pannagium et cherisettum.

Fol. 40.

JOHANNES FUNDINGE tenet messuagium cum curtilagio, et operatur singulis diebus Lunæ, et debet pannagium et cherisettum.

PETRUS, clericus, tenet messuagium cum curtilagio, pro xii. denariis: et debet pannagium et cherisettum, et levare pratum.

WALTERUS KENE tenet messuagium cum curtilagio eadem conditione qua dictus Petrus.

OSBERTUS TEXTOR, tenet messuagium cum curtilagio eadem conditione.

EDWARDUS, dictus Carucarius, tenet messuagium cum curtilagio eadem conditione.

OSBERTUS de WODLEGHE tenet messuagium cum curtilagio eadem conditione.

ELYAS de SUNNING, clericus, tenet unum messuagium et unum salcetum pro tribus solidis per annum pro omnibus servitiis; et dicitur quod usurpavit sibi illud salcetum contra decanum. Emma, soror predicti Eliæ, manet in eodem messuagio. Nunquam ostendit adhuc inde cartam vel jus quod ipsa vel frater ejus habeant in dicto

messuagio. VITALIS, presbiter, dicit quod Azo, pater ejus, tenuit illud messuagium toto tempore vitæ suæ, et post eum Elias, presbiter, pater Emmæ, toto tempore vitæ suæ, et post eum, Elias filius ejus. A.D. 1220.

Grant by William de Wanda, dean of Sarum, for a house of residence for the vicar of Sunning.

OMNIBUS CHRISTI FIDELIBUS, ad quos presens carta[1] pervenerit, W. Decanus Sarum, salutem: —

Cum videremus vicarium de Sunning, non habentem domicilium ubi caput possit reclinare, dignum duximus ipsi et suis successoribus, qui in propria persona personaliter deservient ipsi ecclesiæ nostræ de Sunning, quantum ad presens possumus in hac parte in perpetuum providere; inde est, quod nos Willielmo, ejusdem ecclesiæ vicario, et suis successoribus, qui pro tempore erunt in eadem ecclesia, donamus, concedimus, et presenti carta nostra confirmamus, totam illam placeam, ad inhabitandum et edificandum, quæ se extendit in longitudine a vico qui est ex occidentali parte ecclesiæ usque ad fluvium Tamensem, et in latitudine a placea Eliæ de Sunning, clerici, ex parte australi, usque ad placeam Eliæ Passoris, quæ est in feudo domini episcopi Sarum ex parte boreali; habendam et tenendam libere et quiete ab omni servitio et exactione. Et ut hæc nostra donatio et concessio perpetuæ firmitatis robur optineat, presentem cartam sigilli nostri appositione roboravimus.

HIIS TESTIBUS, — Johanne de Wanda et Ricardo, canonicis de Hechtredeburie; Roberto, persona de Gillingeham; Johanne de Wrotham; Johanne de Essexia; clericis: Henrico de Wanda et Roberto fratre suo, Willielmo de Witham, laicis; et Hugone de Garhersh, qui hanc cartam scripsit, et aliis.

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[1] Marginal note, — "Concernit domum vicarii de Sunning."

INVENTARIUM FACTUM IN ECCLESIA DE MERA PER W. DECANUM SARUM, ANNO DOMINI MCCXX., QUI ERAT ANNUS TERTIUS PONTIFICATUS RICARDI, SARUM EPISCOPI, IN VIGIL. S. MICHAELIS.

A.D. 1220.

Visitation by the dean of Sarum of the church of Mere, with its chapels of Zeals, Chadenwich, and Deverel.

ECCLESIA fundata est in honore Sancti Michaelis archangeli, et sunt ibi in majori ecclesia tria altaria, unum in honore beatæ Virginis, et unum in honore beati Thomæ martiris, et unum in honore S. Mariæ Magdalenæ. Sunt etiam in ipsa parochia duæ capellæ pertinentes ad eandem ecclesiam; capella de SELES quæ est de Sancto Martino, cui debetur officium tribus diebus per ebdomadam, et alia capella apud CHAUNDESWIC., quæ est de eodem sancto, et idem debetur ei officium. Item, alia capella apud DEVEREL, quam tenet Walterus decanus pro quatuor marcis, per quatuor terminos anni, et est capella de Sancto Andrea, et est de dominio canonicorum Cennomansium, quorum terra habet Ricardus de Derneford, ad firmam. Ecclesia dedicata; cancellum discoopertum; cymiterium non clausum; bestiis pervium. Item est ibi turris cum quatuor campanis. Galfridus capellanus annuus percipit omnia præter garbas et fenum; et reddit inde octo marcas ad quatuor terminos; et habet capellanum secum et diaconum, et facit deservire duabus capellis.

Fol. 40 *verso.*

Service books belonging to the church of Mere.

Hii sunt LIBRI ecclesiæ de MERE: unum missale[1] novum et sufficiens, cum nota sufficienti, et unum vetus cum nota sufficiens. Unum breviarium in duobus voluminibus, in asseribus,[2] ligatum. Duo antiphonaria, unum novum[3] in quo continetur psalterium, et capitularium, et ymnarium; et aliud in quo continetur collectarium et capitularium, et ymnarium, et est li-

[1] Marginal note,—"de dono Adæ "Decani."

[2] *Asseribus*, = bound in boards.

[3] Marginal note,—"de dono De-"cani R."

gandum. Item unum gradale bonum et sufficiens, sed ligandum, et aliud vetus cum tropario parvi pretii. Item unum gradale novum de dono Galfridi presbiteri. Item liber vetustissimus habens crucem superpositam super quam juratur. A.D. 1220.

Vestments and other ornaments of the church of Mere.

Item ORNAMENTA ejusdem ecclesiæ: unum par[1] vestimentorum sufficiens et ydoneum sine casula, et tria vestimenta, quorum duo sunt sufficientia cum casulis sericis, et tertium par vestimentorum vetus et attritum, cum casula de fuscotincto similiter attrita. Item mantilia xv. sufficientia, quorum viii., vel plura, sunt benedicta; et duo calices deaurati, quorum unus est ponderis xxiv. solidorum, et alter xix. solidorum. Duo paria corporalium bona et satis ydonea, et unum altare marmoreum portabile, et una pixis eburnea dependens supra altare cum eucharistia, et alia argentea, ponderis iii. solidorum, ad deferendum corpus Domini infirmis; et alia lignea, depicta; et duo fiolæ de stagno; et quinque vexilla vetera, et unum bonum. Item duo panni serici ante altare, et duo alii ad modum thoralis, et unus lineus floribus protractus, et una vetus cortina, et unus pannus quadragesimalis vetus et attritus, et tria pepla, ad Mariolam cooperiendam,[2] linea. Item duo candelabra de cupro, et thuribulum æneum; et est ibi sacrarium sufficiens. Item Liber Evangeliorum vetus et attritus, et crux processionalis de cupro.[3] Item unum pecten eburneum.

Hæc sunt postmodum adquisita:[4] iiii. mantilia, quorum unum est paratum; i. crux processionalis de

[1] Marginal note,—"de dono Adæ "Decani."

[2] In the original MS. it is written "cooprandam," which may be intended for "*comparandam*," or, as in the text, "*cooperiendam*." Most probably the latter is the correct reading, the whole expression meaning "veils to cover over entirely the small figure, or 'statuette,' of the Blessed Virgin."

[3] *cupro*, = copper.

[4] Marginal note,—"Johannes capellanus recepit x. solidos et iii. quad. ad opus fabricæ. Nescitur si solverit."

A.D. 1220. gagate.[1] Item una alba parata de dono Margaretæ de Sele. Item una casula serica de dono Galfridi presbiteri. Item unum vexillum sericum de dono Eliæ Wikine. Item unum vexillum de dono Luce Drumare, de armis ejusdem. Item tres panni linei incisi et picti ante altare de perquisitione J. capellani. Item unum lintheum ad cooperiendum crucem, tempore quadragesimali. Item unum superpelliceum vetus, et una rochetta. Item est ibi unus truncus, ferro ligatus, in quo reponuntur libri. Item una archa[2] in qua reponuntur vestimenta.

Fol. 41. INVENTARIUM FACTUM IN ECCLESIA DE HEGTREDEBIRI PER W. DECANUM SARUM, ANNO GRATIÆ MCCXX., DIE SANCTI MICHAELIS, PONTIFICATUS RICARDI SARUM EPISCOPI ANNO TERTIO.

Visitation of the church of Heytesbury.

Ecclesia dedicata in honore apostolorum Petri et Pauli, et sunt ibi quatuor canonici; ELYAS DE WATELEGH, qui debet officium sacerdotale, et habet ibi vicarium suum, dominum Henricum, capellanum: — HUGO DE MIDLETON, qui debet officium sacerdotale, et non habet vicarium; HUGO DE TEMPLO, [qui] debet officium diaconi, et habet vicarium Johannem capellanum; magr̃ BARTHOLOMÆUS, [qui] debet officium diaconi et habet vicar. Walterum, diaconum, et Godefrid., subdiaconum.

Chapels of Tiherington and Horningsham.

Sunt ibi CAPELLÆ, scilicet, TIDERINTON, quæ est de Sancto Jacobo, et HORNINGESHAM, quæ est de sancto Johanne Baptista, et debet habere servitium in ebdomada, secunda feria et quarta et sexta, et omnibus festivis diebus novem lectionum, et modo habet capellanum assiduum—visitanda.

Chapel of Knook.

Item capella de CNUK.—Willielmus diaconus dicit se ordinatum ab episcopo ad titulum illius ecclesiæ; in

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[1] By *gagate* is probably meant *jet*; Pliny uses the word with this signification.

[2] Marginal note, — "Arca qua "oportet poni pannus ad sustinen- "dum pannum sericum."

ebdomada Pentecostes ad ordinem subdiaconatus, et invocat episcopum testem: et dicit quod debet reddere pro predicta capella quatuor marcas per annum per quatuor terminos; et dicit se totum solvisse decano et executoribus ejus de termino Sancti Michaelis,—visitanda. A.D. 1220.

Ecclesia de HULL est prebenda: ecclesia de SWALEWECLIVE est prebenda—visitanda. The prebendal churches of Hill Deverel, and Swallowcliffe.

INVENTARIUM FACTUM IBIDEM DE INSTRUMENTIS AD EANDEM PERTINENTIBUS.

List of charters and deeds relating to the possessions of the churches, &c. of Heytesbury, Titherington, Horningsham, and Swallowcliffe.

CARTA de institutione canonicorum cum sigillis Joscelini episcopi et Azonis decani et capituli Sarum.

Item, carta J. episcopi et H. decani facta quatuor canonicis de quadam portione autelagii.

Item, carta Matildæ imperatricis quæ pertinet ad capellam de Tiderinton.

Item, carta ejusdem de "Mara" in Wilton.

Item, carta Henrici regis, de eodem.

Item, carta Hunfridi de Boun et Margaretæ matris suæ, quæ pertinet ad capellam de Horningesham.

Item, carta capituli Sarum quæ loquitur de Silvestro presbitero, et Reginaldo clerico.

Item, carta Aliciæ, abbatissæ de Wilton, quæ pertinet ad prebendam de Swalueclive.

Item, carta Gerardi Giffard quæ pertinet ad eandem.

Duæ cartæ Theodbaldi filii Ranulfi pertinentes ad eandem.

Item, duæ cartæ Roberti Giffard quæ pertinent ad eandem.

Item, carta Theodbaldi Cantuar. quæ pertinet ad ecclesiam de Hegtredebir.

Item, carta Nigelli episcopi Elyensis pertinens ad eandem.

A.D. 1220. Item, carta Theodbaldi filii Ranulfi pertinens ad ecclesiam de Swalewclive.

Item, carta Aliciæ, abbatissæ de Wilton, pertinens ad eandem ecclesiam.

Item, carta Elyæ Giffard pertinens ad ecclesiam de Hull.

Item, carta Aldini,[1] archidiaconi de Dorset, pertinens ad eandem.

Item, carta Philippi, qui fuit canonicus de Hegtredeberie de perpetua vicaria prebendæ Eliæ, quam concedit Henrico capellano.

Item, carta Willielmi Chinnoc de una libra piperis annua.

Carta magr̃i Radulfi de Rupe de uno messuagio in Sarum.

Carta Walteri Quer-de-liun de xii.*d.* annuis.

Bulla Alexandri P. P. de confirmatione.

Fol. 41 *verso.* Summa cartarum xxiii., incluse, sub sigillo W. decani Sarum, quod sigillum fuit de precentaria sua.[2]

Injunctum est H. capellano quod inquiratur de debitis quæ debentur ad fabricam, et qui debeant, et quantum, et a quo tempore.

ISTI SUNT LIBRI ECCLESIÆ DE HEGTREDEBIRI.

Service books at Heytesbury. Duo missalia; duo gradalia; unum troparium; unum antiphonarium. Duo breviaria nova, unum temporale, et aliud sanctorum; et duo breviaria vetera, unum temporale, et aliud sanctorum. Unum psalterium parvi pretii; unum ordinale, et Pastorale Gregorii. Liber sermonum. Decreta pontificum.

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[1] Intended, no doubt, for ADELELM, archdeacon of Dorset, c. 1135–84. See Sarum "Fasti," p. 137.

[2] WILLIAM DE WANDA, who bebecame Dean in 1220, had held, for two years previously, the dignit of Precentor.

ORNAMENTA ECCLESIÆ. A.D. 1220.

Ornaments and vestments.

Septem casulæ cum pleno apparatu ad officium sacerdotale. Præter hæc tres albæ paratæ cum totidem amictis paratis. Tres dalmaticæ cum totidem tunicis. Quatuor cappæ sericæ et quatuor aliæ parvi pretii; xii. pallia, et præterea tria pallia vetera. Septem lintheamina[1] operata, et xiii. non operata. Duo offertoria[2] serica, et unum lineum. Unum pallium acoliti. Duæ cruces argenteæ coopertæ, et una de cupro. Unus leunculus ligneus[3] depictus et duæ thecæ eburneæ, continentes reliquias. Crepita Sancti Thomæ martyris. Quoddam vas vitricum cum reliquiis. Ciphus de alabastro. Tres calices argentei; sex paria corporalium. Unum lintheamen textura variatum. Una cortina. Tres panni linei, albo et nigro variati. Duæ cistæ et una cofra. Duæ tabulæ coopertæ de esmal.[4]

A.D. 1226.

Visitation of the chapel of Knook.

Anno Domini MCCXXVI° visitavit W. decanus Sarum capellam de CNUCH.

Est autem capella lignea, et cancellum coopertum plumbo, et ecclesia sindulis; et pars australis bene cooperta, pars vero borealis indiget reparatione: et est capella fundata in honore beatæ Mariæ Magdalenæ, non dedicata; et est ibi baptisterium, et duo altaria in ecclesia.

HÆC SUNT ORNAMENTA.

Ornaments, books, and vestments.

Unum missale vetus, parvum et nullius valoris: unum breviarium vetus et insufficiens; unum psalterium parvum, vetus; unum gradale novum in quaternis, cum tropario de dono domini Willielmi, vicarii. Item,

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[1] *Lintheamina*,= towels or handkerchiefs.

[2] *Offertoria* = offertory veils, thrown by the deacon over his shoulders, and in which he received the alms.

[3] *Leunculus*,—the figure of a lion painted as an ornament perhaps on one of the ivory *thecæ* (or reliquaries) with allusion, it may be, to Christ as the lion of the tribe of Judah.

[4] *Tabulæ coopertæ de esmal*, = enamelled tablets.

A.D. 1226. collectarium et capitularium de dono ejusdem. Item, unum antiphonarium novum in quaternis cum tropario, de dono ejusdem. Item, breviarium et antiphonarium ab Adventu Domini usque Ascensionem in quaternis, de dono ejusdem, scilicet in xviii. quaternis, de quibus xii. quaterna sunt continua et continent usque ad novem lectionem in Septuagesima. Item sunt ibi sex quatern. continui de eodem volumine, qui incipiunt a lectione quinta Passionis Dominicæ, et durant usque vigiliam Ascensionis Dominicæ. Item, i. canon missæ novus, de dono ejusdem. Item, est ibi infula[1] serica nova cujus pannum dedit Johannes Stelline parochianus, et Willielmus vicarius fecit parari. Et est ibi alia infula de fuscotincto vetus et attrita, et unum vestimentum vetus non paratum: et aliud vestimentum vetus cum stola et manipula; et unum par corporalium, et i. crux processionalis de ebore, et pecten eburneum, et i. calix parvus et satis sufficiens. Item sunt ibi tria mantilia nova ad altaria, et decem alia; et duæ archæ quæ stant in ecclesia, quarum una est cum sera, et alia sine sera.

Fol. 42. INVENTARIUM FACTUM APUD GODELMING. PER W. DECANUM SARUM, ANNO DOMINI MCCXX°, IN VIGILIA S. DIONISII MARTIRIS.

Visitation of the church of Godelming.

Ecclesia fundata est et dedicata in honore apostolorum Petri et Pauli. Et est ibi vicarius perpetuus, Ricardus nomine, a tempore Savarici tunc thesaurarii Sarum, qui contulit ei vicariam, et ex institutione Ricardi Winton. episcopi, ut dicit, et habet super hoc, ut dicit, cartas eorum, et cartam capituli Sarum. Et habet omnes obventiones, et omnes minutas decimas, et redecimationes bladi, ut dicit; et habet inde cartam, ut dicit; et reddit inde xx. solidos ad quatuor terminos

[1] *In fula* = a chasuble; or perhaps the "*planeta*," which was a folded chasuble.

anni, et extitit a longo tempore vicarius ibidem, sed nunquam mansit in illo loco.

Item habet capellam de CHIDINGEFORD, quæ est de beata Virgine, ubi est cymeterium et baptisterium, et reddit inde ecclesiæ de Godelming unum libram ceræ, et dicit se habere super hoc cartam. Idem reddit de eadem capella duas marcas magr̃o Th. de Chebeham, quas antiquitus solebat reddere magr̃o Radulfo de Lechelade; et Philippus, canonicus de Hegtredeberi, dedit illas magr̃o T. de Chabbeham. Chapel of Chidingford.

Idem RICARDUS, vicarius perpetuus, qui manet apud Chidingeford, posuit ibi Alanum, capellanum, loco sui, qui reddit ei centum solidos: excepta redecimatione bladi.

Item est ibi capella de HERTMER.; de Omnibus Sanctis; lignea adhuc, quam tenet Nicholaus, submonitor[1] capituli de Gudeford, pro dimidia marca, et tenuit eam jam transactis duobus annis. Et habet eam de dono T. de Hertmer, qui composuit super hoc cum H. cancellario, ut dicit. Chapel of Hertmere.

Item est ibi capella de Sancto Nicholao apud CATTESHULL, in curia quæ fuit Stephani de Thurneham, qui nichil reddit matrici ecclesiæ. De nova domina loci, dicit, quod debetur ei servitium per tres dies in ebdomada; sed quia nunquam solebat fieri, prohibitum est tam vicario quam capellano quod nullam[2] gratiam eis faciant super sacramentum quod prestiterunt. Chapel of Catteshull.

Item est ibi capella in campo de GODELMING, versus TIWERLEI, quæ est de beata Virgine, ubi primo fuit sita ecclesia de Godelming. Non celebratur in ea nisi ter in anno; scilicet, in Purificatione Beatæ Virginis, in Chapel near Tiwerlegh.

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[1] *Submonitor* = the "summoner" of the chapter, otherwise called the "apparitor:" probably a similar officer to the one that in Chaucer is called the "Sompnour."

[2] *Sic* in original MS.

vigilia Assumptionis, et in Nativitate Beatæ Virginis; et hoc fit tantum propter devotionem quæ habetur ad locum illum. Et fuit ibi cymeterium ab antiquo.

Fol. 42 *verso.*

Tenants of Tiwerlegh.

HII SUNT HOMINES DE TIWERLEI.

ALWINUS SYNOTHI, juratus, dicit, Quod tenet de dominico xvi. acras pro ii. solidis per annum.

ALWINUS, filius Roberti, tenet tantumdem; eadem conditione.

RICARDUS DE TIWERLEI, juratus, dicit, Quod tenet ix. acras de dominico pro xiiii. *d.* per annum.

ADAM GOSOSTER, juratus, dicit, Quod tenet de dominio iiii. acras, quarta parte acræ minus, ut dicit, pro xv. denariis per annum.

SYGARUS DRACO, juratus, dicit, Quod tenet de dominico xii. acras pro xviii. *d.* per annum.

ROBERTUS, filius Molendarii, tenet ii. acras de dominico pro iiii. denariis.

ROLINUS, filius Eustachii, dicit . . .

HENRICUS DE TIWERLEI, juratus, dicit, Quod tenet[1] . .

TRANSCRIPTA CARTARUM RICARDI DE CHEDINGEFELD DE VICARIA DE GODELMING.

c. A.D. 1185.

Grant of vicarage of Godelming, by

Noverint ad quos presens scriptum pervenerit, quod ego Savaricus, archidiaconus Norhamton, concessi et dedi dilecto clerico meo, R. de Chidingefeld, vicariam ecclesiæ meæ de Godelming, cum omni jure et perti-

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[1] "Summa gabuli [redditus, scilicet] de dominico xi.*s.* iv.*d.*, excepto gabulo duorum tenentium de dominico qui reddunt iiij.*s.* vj.*d.* per annum."

"Item de superadditione per Baldewinum, cancellarium, xx. solid."

nentiis suis, in perpetuam elemosinam possidendam, sicut aliquis vicarius liberius et melius dinoscitur possedisse. Salva pensione xx. solidorum annuatim solvendorum ex debito vicariæ. Quod ut ratum sit et stabile, etc. Hiis testibus, etc. [Sigillum, "Savarici."]

Savaric archdeacon of Northampton, to R. de Chidingefeld.

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c. A.D. 1185.

Consent by Richard, bishop of Winton, to the institution and induction of R. de Chidingfield to the vicarage of Godelming.

RICARDUS, DEI GRATIA, WINTON. episcopus, dilectis in Christo filiis, archidiaconis, decanis, et universo clero ac populo per episcopatum Winton. constituto, salutem in Domino.

Sciatis, universitas vestra, quod, resignante in manus nostras magro. Willielmo perpetuam vicariam ecclesiæ de Godelming., contulimus eam ad petitionem et presentationem Savarici, archidiac. Norhamton., personæ ecclesiæ predictæ, Ricardo, clerico, de Chidingfeld, adeo libere et quiete cum omni integritate sua perpetuo possidendam, sicut eam aliquis predecessor suorum liberius et integrius noscitur possedisse; et ipsum in corporalem ejusdem ecclesiæ possessionem per nostros fecimus officiales induci. Quod, ut futuris temporibus stabile perseveret et firmum, illud presentis scripti testimonio et sigilli nostri munimine duximus roborandum. Hiis testibus, etc. [Sigillum, "Ricardi," Winton. episcopi.]

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c. A.D. 1185.

Ratification by the dean and chapter of the appointment of R. de Chidingfield as vicar of Godelming.

JORDANUS, Sarum ecclesiæ Decanus, et Capitulum, omnibus ad quos presens carta pervenerit, salutem :—

Sciatis, nos ratam habere donationem quam dilectus concanonicus Savaricus, ecclesiæ nostræ thesaurarius, fecit Ricardo de Chidingefeld super vicaria ecclesiæ de Godelming, sicut carta ejusdem Savarici testatur. Et ut idem R. eandem vicariam plene et perpetuo possideat, pro xx. solidis inde annuatim reddendis, nos eandem eidem R. sigillo ecclesiæ nostræ confirmamus. Sine testibus. Sigillum capituli osseum.

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c. A.D. 1195.

Agreement

Hæc est CONVENTIO facta inter Rogerum de Basing., personam ecclesiæ de GODELMING, et Ricardum, clericum de CHIDINGEFAUD, super vicaria ecclesiæ de

between R. de Basing, rector, and R. de Chidingfeld, respecting the vicarage of Godelming.

Godelming; quod, scilicet, idem Rogerus jus ipsius Ricardi confessus est, quod habet in vicaria ejusdem ecclesiæ, et ipse Ricardus dimisit illam vicariam integre, cum omnibus pertinentiis, predicto Rogero, quoad ipse Rogerus vixerit, pro tribus marcis argenti, predicto Ricardo singulis annis solvendis; hiis terminis, x. solid. ad Natale Domini; et x. solid. ad Pascha; et x. solid. ad festum S. Johannis; et x. solid. ad festum S. Michaelis. Ipse autem Rogerus capellanum inveniet, et omnia opera episcopalia sustinebit; et sub predicta pensione predictam vicariam pacifice et perpetuo possidebit. Quicunque vero capellanus in predicta ecclesia, nomine ipsius Rogeri, ministrabit, sacramento fidelitatis ipsi Rogero prestito, ipsi Ricardo similiter prestabit corporaliter sacramentum, quod nunquam in vita ipsius Rogeri, vel post mortem ejus, aliquid dolose machinabitur contra jus ipsius Ricardi quod habet in eadem vicaria, quominus eam, si forte de ipso Rogero humanitus contingat, in pace teneat et sine difficultate possideat. Ut autem hæc conventio rata et firma permaneat, uterque corporaliter fidei sacramentum prestitit. HIIS TESTIBUS, etc. Sigill. Huberti archiepiscopi, et Godefridi Winton. episcopi.

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c. A.D. 1195.

Inquisition by A., archdeacon of Surrey, concerning the rights and appurtenances of the vicarage of Godelming.

UNIVERSIS CHRISTI FIDELIBUS, ad quos presens scriptum pervenerit, — A.[1] archidiaconus Surr., salutem :—

Noverit universitas vestra, Nos, inspecta carta Savarici, archidiaconi Norhamton, de concessione vicariæ ecclesiæ de Godelming, quam fecit Ricardo, clerico de Chidingefeld,—inspecta quoque carta capituli Sarum ecclesiæ hoc idem confirmantis, — inspecta etiam carta bonæ memoriæ Ricardi quondam Winton. episcopi, de confirmatione ejusdem vicariæ,—eandem vicariam cum

[1] AMICIUS, according to Le Neve (iii. 28), held the archdeaconry of Surrey *c.* 1190–1228.

omnibus ad eam pertinentibus, memorato R. clerico presenti carta nostra confirmasse, sicut cartæ prædictæ testantur.

Sicut autem ex testimonio capituli de Gudeford, diligenti inquisitione facta, plenius accepimus, hæc sunt pertinentia ad vicariam ecclesiæ de Godelming; scilicet, totum altare ejusdem ecclesiæ, cum cimiterio, et obventionibus altaris omnimodis, et omnes minutæ decimæ, omnes quoque decimæ de dominio personæ ejusdem ecclesiæ, et redecimæ decimarum, et messuagium juxta portam cimiterii cum curtillagio, et dimidiam marcam argenti de capella de Hertimer, et dimidiam acram prati in Est-Mede. Quod ne futuris temporibus cuique veniat in dubium, presentis scripti muniuine, et sigilli nostri appositione duximus confirmandum. TESTIBUS, etc. [Sigillum A. archidiaconi.]

Fol. 43. TRANSCRIPTUM EJUSDEM DE ECCLESIA DE CHEDINGEFALD.

c. A.D. 1185.

The church of Chidingfeld with the chapel of Piperham bestowed on Richard "filius Ricardi."

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, Savaricus, archidiaconus Norhamton., salutem in Domino.

Noverit universitas vestra me concessisse Ricardo filio Ricardi, ecclesiam de Chedingefeld, cum capella de Piperham et aliis pertinentiis suis ibi libere et quiete perpetuo possidendam, per annuam pensionem unius libræ ceræ et duarum marcarum, magro Radulfo de Lechelad. annuatim solvendarum. Quod ut firmum et stabile perpetuis debeat manere temporibus, presentis scripti patrocinio et sigilli mei appositione communivi.

Sigillum, habens formam "clerici." Et nota quod sigillum illud suspectum est, eo quod constat de duabus ceris, una veteri et altera nova.[1]

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[1] The meaning of this passage seems to be, that the seal had on it the figure of a "clerk in orders;" and that the document was sealed in two places, one with old wax and the other with new, and hence sealed at two different dates. Hence the authenticity of the document itself was suspected.

c. A.D. 1185.

Institution to the same church and chapel by Richard, bishop of Winton.

RICARDUS, DEI GRATIA, WINTON. episcopus, archidiaconis, decanis, et universo clero ac populo per episcopatum Winton. constituto, salutem in Domino.

Ad universitatis vestræ notitiam volumus pervenire, Nos, divinæ pietatis intuitu, ad petitionem karissimi in Christo fratris et amici nostri R. Bathoniensis episcopi, et ad supplicationem et presentationem magri Radulfi de Lechelade, personæ ecclesiæ de Chidingefeld, dedisse et concessisse Ricardo filio Ricardi, clerico, perpetuam vicariam in eadem ecclesia, ita scilicet quod teneat præfatam ecclesiam cum omnibus pertinentiis suis libere, quiete et integre, solvendo ex ea, singulis annis, personæ ejusdem ecclesiæ duas marcas argenti et unam libram ceræ. Et ut hæc nostra donatio et concessio futuris temporibus stabilis et firma permaneat, eam presenti scripto et sigilli nostri appositione, duximus roborandum. HIIS TESTIBUS, etc. [Sigillum "Ricardi," Winton. episcopi.]

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c. A.D. 1185.

Confirmation of the above appointment by Jocelin, bishop of Sarum.

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, JOSCELINUS, Dei gratia, Sarum episcopus, salutem in Domino.

Noverit universitas vestra, nos, divinæ pietatis intuitu, ratam habere concessionem, quam dilectus filius noster Savaricus, archidiac. Norhamton, fecit Ricardo de Chidingfeld de ecclesia de Chidingefeld, cum capella de Piperham et omnibus pertinentiis earum, libere et quiete tenendas, de assensu magri. Radulfi de Lechelade, qui ejusdem ecclesiæ est persona; reddendo inde singulis annis eidem Radulfo duas marcas et unam libram ceræ. Quod ut ratum et firmum perseveret in posterum presenti scripto duximus confirmandum et sigilli nostri appositione roborandum. HIIS TESTIBUS, etc. [Sigillum Joscelini Sarum episcopi.]

OMNIBUS AD QUOS PRESENS CARTA PERVENERIT, capitulum Sarum eternam in Domino salutem.

c. A.D. 1185.

Confirmation of the same by the chapter of Sarum.

Noverit universitas vestra, nos ratam habere concessionem quam dilectus frater noster, Savaricus, thesaurarius ecclesiæ nostræ, fecit Ricardo, clerico, de Chidingefeld, super ecclesia de Chidingefeld cum capella de Piperham et omnibus pertinentiis earum libere et quiete tenendis. Et nos eandem ecclesiam cum dicta capella et omnibus pertinentiis earum præfato Ricardo concedimus, et presenti scripto et sigilli nostri appositione confirmamus, tenendas sicut prædicti Savarici carta testatur. Valete. [Sigillum capituli osseum.]

R. de Lechlade appoints Richard "filius Ricardi" to the church of Chidingfield with the chapel of Piperham.

Universis Christi fidelibus ad quos presens scriptum pervenerit, RADULFUS DE LECHELAD, salutem.

Noverit universitas vestra, me concessisse Ricardo filio Ricardi, ecclesiam de Chidingefeld cum capella de Piperham et ceteris pertinentiis ejusdem, sub annua pensione duarum marcarum solvendarum in duobus terminis anni; videlicet, in festo S. Johannis solvet unam marcam, in Natali unam marcam. Et preterea solvet, singulis annis, in Pascha, unam libram ceræ. Quod ut ratum et firmum permaneat sigilli nostri attestatione duximus roborandum. HIIS TESTIBUS, etc. [Sigillum parvum, cujus sculptura sic incipit, "*Gratia* "*Dei.*"]

Fol. 43 *verso.*

MEMORAND. DE ACTIS PER WILLIELMUM, DECANUM SARUM, APUD SUNNING, PROUT INFRA SEQUITUR IN HOC FOLIO ET SEQUENTI.

A.D. 1222.

Acta in Capitulo quod Willielmus decanus Sarum tenuit apud Sunning, anno gratiæ MCCXXII°, feria sexta proxima ante festum beati Martini.

Visitation of the clergy officiating at Sunning or in its dependent churches.

W. decanus invenit plures sacerdotes ministrantes in parochia sua de Sunning, quorum nullus fuit, vel sibi, vel alicui de suis, presentatus. Requisitum fuit ab illis per quos et sub quibus ministrabant, quod non poterant ad decanum accedere, quia longe ab eis agebat, et petierunt quod modo possint ipsi suos capellanos presentare, et capellani obedientiam et fidelitatem jurare. Decanus annuit dummodo hoc fieret sub probatione et ordinis et literaturæ.

Simon, chaplain of Sunning: his ignorance and inefficiency.

VITALIS, presbiter, vicarius perpetuus de Sunning., presentavit capellanum quem secum habet, nomine SIMONEM, quem modo retinuit usque ad festum S. Michaelis. Requisitus idem SIMON de suis ordinibus, dicit quod apud Oxoniam recepit ordinem subdiaconi a quodam episcopo Yberniæ, Albino nomine, tunc vicario episcopi Lincolniensis. Item ab eo recepit ordinem diaconi. Item ordinem presbiteratus ab Hugone modo Lincolniensi episcopo, transactis quatuor annis. Probatus fuit de evangelio Dominicæ primæ in Adventu, et inventus est minus habens, nec intelligens quod legeret. Item probatus fuit de canone missæ, "*Te igitur, clementissime Pater,*" etc. Nescivit cujus casus esset "*Te,*" nec a qua parte regeretur. Et cum dictum esset ei, ut diligenter inspiceret quæ pars posset competentius regere "*Te,*" dixit quod "*Pater,*" quia omnia regit. Requisitus quid esset "*clementis-*"*sime,*" vel cujus casus, vel qualiter declinaretur, nescivit. Requisitus quid esset "*clemens,*" nescivit. Item, idem Simon nullam differentiam antiphonarum novit,

nec cantum ympnorum, nec etiam de illo "*Nocte surgentes*"; nec aliquid scivit de officio divino vel psalterio cordetenus (*memoriter*, scilicet). Dixit etiam quod indecens ei videbatur quod probaretur coram decano, cum jam esset ordinatus. Requisitus super quo fuisset quando ordinem presbiteratus accepit, dicit quod non meminit. Sufficienter illiteratus est.

Philip, chaplain of Wokingham and Sandhurst.

Apud WOKINGEHAM ministrat Philippus, capellanus, qui habet illam capellam ad firmam pro decem marcis, et capellam de SANDHERST pro una marca, sed accipit a sacerdote qui ibi est duas marcas. Non fuit probatus, quia vitæ probatæ est et boni testimonii. Ubi ordinat. . . . . .

Richard, chaplain of Hurst.

JOHANNES DE HERST presentavit capellanum suum, Ricardus nomine, natum apud Rosam. Juvenis quidam est, et nichil scit. Dicit quod ordinem subdiaconi recepit London. a Willielmo episcopo; ab episcopo Petro, Winton., ordinem diaconi, transactis sex annis; a Willielmo vero episcopo Cestrensi eodem anno ordinem presbiteratus. Probatus de hac collecta adventus "*Excita, quæsumus, Domine,*" dixit quod nichil voluit super hoc respondere. Requisitus de canone, dixit quod nichil voluit super hoc respondere. Postquam enim suus presbiter primo exierat ab ecclesia post examinationem, et venisset ad alios, omnes inierunt consilium unum, quod non responderent; aliqui tamen eorum in articulo responderunt postea ad magnam instantiam decani. Postea requisitus, noluit in ultimo capitulo examinari, et remansit suspensus.

Reginald, chaplain of Erburgefield.

JOHANNES DE ERBURGEFELD presentavit capellanum Reginaldum, natum apud Windleshoram. Ordinatus, sicut ipse dicit, ad ordinem subdiaconi apud Sarum; diaconatus vero et presbiteratus apud Winton, transactis jam quatuor annis. Probatus de hac oratione, "*Excita, etc.,*" et de hoc textu canonis, "*Te igitur,*

"*clementissime Pater,*" nichil prorsus voluit respondere. Postea venit et optulit se examinationi, et nichil scivit, vel legere vel canere.

John de Scireburn, chaplain of Sandhurst.

Capellanus de SANDHURST, Johannes de Scireburn., dicit, quod ordinatus fuit subdiaconus apud Cicestriam, diaconus apud Winton ab episcopo Godefrido, in Ybernia . . . . . , et jam ministravit in predicta capella per quatuor annos. Probatus de hac oratione "*Excita,* etc," et de "*Te igitur,*" nichil scit respondere. Probatus de cantu, de offertorio dominicæ adventus, scilicet "*Ad Te levavi,*" nescivit cantare.

Jordan, chaplain of Ruscombe.

Item VITALIS, presbyter, presentavit ad capellam de ROTISCAMP, Jordanum presbiterum, natum apud Stratton in Dorset., ordinatum, ut dicit, subdiaconum et diaconum apud Sarum ab episcopo Herberto; presbiterum autem ab episcopo Roffensi, Gilberto de Glanville, ante generale interdictum. Probatus, ut illi supra, de oratione "*Excita*" et "*Te igitur,*" nichil scit. Proposito ei libro ut cantaret, noluit cantare. Preceptum est Vitali, ut bonos capellanos inveniat, et ibi, et apud Sunning: vel decanus capiet beneficia in manus suas.

An aged priest at Erburgefield; inhibited from further officiating from his inefficiency.

Item apud ERBERGEFELD fuit quidam veteranus in domo Ricardi Bulloc, presbiter quidam de Rading.; et cum probaretur a decano utrum videret, et utrum verba integra proferret, inventum est quod nullum verbum Evangelii vel canonis integrum potuit proferre. Et ideo precepit decanus Johanni de Erburgefeld ne ulterius permitteret eum ministrare in capella illa.

JOHANNES DE ERBURGEFELD requisitus quo jure teneret capellam illam, noluit ostendere cartam suam. In uno tamen capitulo accidit eam, et noluit ostendere: ad aliud vero tulit transcriptum unius cartæ in hæc verba:—

"JORDANUS, SARUM ECCLESIÆ DECANUS,—Omnibus "fidelibus ad quos presens carta pervenerit, salutem: "—Sciatis me ad presentationem Osmundi Bulloc, "impersonasse Johannem, clericum, de capella de Er-"burgefeld, quæ pertinet ad ecclesiam de Sunning, ut "eam quiete possideat; reddendo annuatim mihi inde "dimidiam marcam ad quatuor terminos; scilicet ad "festum S. Michaelis xx. denarios; ad Natale totidem; "ad Pascha totidem; ad festum S. Johannis totidem. "Et ut hæc impersonatio firma sit et inconcussa, eam "sigillo meo confirmo et corroboro."

Copy of the institution of John de Erburgefield to the chapel there, by Jordan, dean of Sarum.

Anno Gratiæ MCCXXIV°. visitavit W. decanus Sarum capellam JOHANNIS de ERLEG, et invenit ibi oratorium lapideum satis conveniens, quod est de beato Nicholao. Est autem area circa oratorium clausa palicio, et quasi preparata ad faciendum ibi cimiterium. Non habet baptisterium, neque oleum, neque crisma, neque campanam; sed in predicta area est crux lignea in qua defiguntur "*Rami in die Palmarum.*" Invenit etiam ibi capellanum nomine Willielmum, qui ibi celebravit per annum, et dicit quod percipit pro stipendiis suis unam marcam de J. de Erleg, et decimas de antiquo dominio ejus: sed nunquam fuit presentatus decano, vel alicui de suis, nec fidelitatem ei fecit vel obedientiam. Insuper etiam passim solebat admittere parochianos de Sunning quando celebrabat in predicta capella, cum neminem deberet recipere nisi dominum, et dominam, et eorum liberam familiam. Insuper et die Purificationis proximo preterita, suscepit circiter xxv. homines et feminas in capella sua, ad oblationem, qui fuerunt de parochia de Sunning, et hæc omnia publice confessus est in pleno capitulo de Sunning, unde et W. decanus eum suspendit a celebratione divinorum. Et nota, quod quando W. decanus primo venit Sunning

A.D. 1224.

Visitation of the chapel of St. Nicholas at Erlegh.

nullus in predicta capella celebrabat, neque per totum annum illum; sed anno sequenti celebrabat ibi quidam capellanus nomine . . . ., et fuit ibi per annum, cui successit predictus W., et sic celebratum est ibi
Fol. 44. jam per biennium postquam W. fuit decanus sine ejus conscientia.

Requisitus VITALIS, vicarius, cujus auctoritate haberet illa capella continuum servitium, dixit quod credit quod dominus episcopus dedit licentiam Johanni de Erleg habendi ibi capellanum continuum, et dandi capellano decimas de antiquo dominio suo, quas prius solebant percipere monachi de Wallingeford; sed nescitur qualiter eas dimiserint. De minutis autem decimis nondum facta est inquisitio.

Predictus autem W. presbiter, per aliquot dies permanens in suspensione, tandem venit ad decanum in vigilia Omnium Sanctorum, presentibus Vitali vicario, Herberto et Simone, capellanis, et Waltero de Purleia, clerico, et petiit misericordiam. Decanus autem, injuriam quæ sibi facta fuit, scilicet quod ibi celebravit, eo non requisito, posuit in respectu, donec videret qualiter se de cetero habeat. Item salva questione de continuo servitio capellæ, accepit idem decanus juramentum fidelitatis et obedientiæ a predicto W., quamdiu ibi celebraverit. Juravit etiam idem W. quod non celebrabit in predicta capella quamdiu aliquis parochianorum de Sunning fuerit in ea, et quod ad nullius petitionem celebrabit in capella de Sindlesham. Juravit etiam quod die Dominica proxima sequenti reddet super altare de Sunning, quicquid percepit de oblationibus parochianorum de Sunning, [quod] fecit, et sic absolutus est suspensione. Et reddidit xii. denarios, dicens in verbo domini quod per tantum putavit bene esse quietum.

ACTA IN CAPITULO DE SUNNING DIE VENERIS PROXIMA POST FESTUM SANCTI MARTINI.

Decanus visitavit capellam quæ est in curia Thomæ de Erleg, quæ est de sancto Bartholomæo, et est lignea: est autem area circum oratorium, clausa palicio, et quasi preparata ad faciendum cimeterium; et jacent ibi lapides congregati in acervos quasi ad construendam capellam lapideam. Non habet baptisterium, neque campanam, et in predicta area est crux lignea in qua defiguntur "*Rami in die Palmarum.*" Visitation of the chapel of St. Bartholomew at Erlegh.

VITALIS, juratus, dicit quod antiquitus non fiebat servitium divinum in illa capella; sed ipse Vitalis fuit primus qui in ea celebravit, temporibus decani Ricardi; et postea solebat ipse, vel capellanus suus, ex gratia, cantare ibi in diebus festis, quando dominus Thomas esset presens. Postea vero, transactis jam circiter quatuor annis vel quinque, ordinatus fuit Willielmus, sacerdos, ad presentationem Thomæ, militis, a domino episcopo, qui modo sedet, et ex tunc habuit capella continuum servitium per eundem W., qui adhuc ibi ministrat. Requisitus cujus auctoritate hoc fuisset factum, et si unquam A. decanus assensum prebuisset ut esset ibi capellanus continuus, dicit, quod non, sed per episcopum solum factum est. Idem Vitalis dicit quod nunquam temporibus patris Thomæ, sed Johannis de Erleg, fuit in illa capella cantatum, sed decidebat per antiquitatem; et temporibus Herberti episcopi fuit parata nova.

WILLIELMUS DE SUNNING, capellanus qui ministrat in eadem capella, concordat cum Vitali. Interrogatus de ordinatione sua, dicit, quod factus fuit subdiaconus apud Sunning, ab episcopo Herberto, et diaconus apud Cicestriam ab episcopo Ricardo, qui nunc est Sarum, ad presentationem dicti Thomæ: fuit presbiter ab eodem episcopo Sarum apud Merleberge, transactis jam

quatuor annis et amplius, in "quatuor temporibus" quod est ante Pascha, S. "sitientes;"[1] et in festo S. Michaelis proximo sequenti, cepit deservire illi capellæ continue. Requisitus si decanus A., qui tunc sedit, dedisset ei licentiam, dicit, quod non. Requisitus quæ stipendia recipiat pro se et pro clerico suo, dicit, quod quatuor summas frumenti, et duas summas et dimid. de siligine, et duas summas et dimid. de ordeo, et unam marcam argenti, de qua percepit decem solidos a Vitali, presbitero, pro decimis ejusdem Thomæ quas tenet, et xl. denariis de censu cujusdam rustici qui tenet de predicto Thoma. Et idem Thomas fecit pacem cum monachis de [Wallingeford?] qui solebant percipere decimas suas per redditum dimid. marc. quam eis assignavit.[2]

WILLIELMUS, predictus capellanus, suspensus fuit a decano, quia passim recipiebat parrochianos suos. Postea, predicto die capituli, juravit obedientiam decano, et fidelitatem omnimodam ecclesiæ de Sunning, et quod de cetero nullum recipiet quando celebrabit, nisi dominum Thomam et uxorem suam et liberam familiam suam: et nullum rusticum servientem, utpote daiam,[3]

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[1] The former of these words, which in the MS. is like a capital "S." with some mark of contraction at the top, is probably intended either for "*scilicet*," or possibly for "*sabbato*." The latter is the opening word of the Introit for the *Saturday before Passion Sunday*, which is taken from Isaiah lv. i., in the English version "Ho every one "that thirsteth, &c." The expression therefore denotes the Saturday after the fourth Sunday in Lent, usually called "Lætare." See Sarum Missal (in English), p. 97.

[2] "*Nota*,—quod Thomas posuit "aliquando monachos illos in placi-"tum coram episcopo, petens ab "eis servitium capellæ suæ, ratione "decimarum quas ipsi percipiebant; "et illi recognoverunt ei servitium "illud, cum tamen prius esset eis "satisfactum, de redditu dimid. "marc., ut sic refunderent illud "super Vitalem, presbiterum, qui "tenet illas decimas modo pro x. "solidis, pro quibus antea non dedit "nisi quinque solidos."

[3] *Marginal note*,—"Messorem," ut videtur. "Daia," — faucher, couper, soyer le bled. — Lacombe Supplem. [The word *Daia*

carectarium, bubulos, et hujusmodi, nec aliquem parochianorum ecclesiæ de Sunning, precipue Walterum Walensem. Et quod non ministrabit in capella de Sindlesham, quam decanus suspendit.

Hæc sunt ORNAMENTA ecclesiæ S. Petri de SWALEWCLIVE.—

Duæ casulæ, una nova, alia vetus: duæ albæ, et duo amicti; insuper una nova, cum amicto: duo vexilla, unum novum, aliud vetus; quinque manutergia; duo panni ad altare. Parva crux ad processionem. Crismatorium, non congruum. Calix argenteus. Duæ fialæ stagneæ ad vinum et aquam. Pixis ad Eucharistiam, lignea, debilis.

Ornaments and service books in the church of St. Peter, Swallowcliffe.

Hii sunt LIBRI.—Unum missale, unum gradale, unum troparium, unum antiphonarium; et ista non sunt plenarie sufficientes. Breviarium temporale sufficient.; aliud de communi sanctorum, cum antiphonario ad illud pertinenti.

Hic est defectus in dicta ecclesia; breviarium sanctorum proprium, ordinale, manuale, collectarium et capitularium, consuetudinarium. Fialæ ad aquam et vinum: candelabra: crismatorium: pixis ad eucharistiam honesta. Stola et phanonus.[1] Superaltare[2] non est bene fixum in capsula quia putrida. Calix non bene fixus ad pedem.

Defects as regards books and ornaments.

Fol. 44 *verso.*

WILLIELMUS DECANUS SARUM visitavit ecclesiam de HULL, anno gratiæ MCCXX°, existente ibi persona, sci-

A.D. 1220.

Visitation of the

(O. E. *deye*) denotes, in Domesday, an assistant in husbandry, both male and female. The later usage was for a female who had charge of the *dairie*, or dairy. See Prompt. Parvulor, p. 116, and Jamieson's Scotch Dictionary.]

[1] *Phanonus*,=maniple. The term is also used for a peculiar striped scarf worn over the shoulders, in the West only by the Pope, in the East by all bishops.

[2] *Superaltare*,—this was a small portable altar, blessed by a bishop, and let into a wooden frame. Much interesting information concerning such altars will be found in Rock's "Church of our Fathers

church of Hill Deverel.

licet, magro. Bartholomæo, qui tenet ecclesiam illam de dono Savarici, quondam canonici de Hegtredebir., cujus cartam de donatione dictæ ecclesiæ exhibuit dicto decano. Est ibi capellanus annuus, Johannes nomine; commensalis ejusdem B. personæ. Ecclesia autem lapidea est plumbo cooperta, reparatione indigens, et est de beata Virgine. Habet baptisterium et cimiterium: oleum et crisma percipit apud Hegtredebiri, et est dedicata.

Ornaments and vestments.

ORNAMENTA ibidem inventa:—Iconia beatæ Virginis debilis et deformis. Duæ cruces processionales. Unus calix argenteus parvus, non deauratus; et unum par corporalium. Item est ibi una casula serica, vetus et attrita: et alia de fuscotincto rubeo, similiter attrita. Item duæ albæ sufficientes cum suis amictibus: duæ etiam stolæ sufficientes cum suis manipulis. Item duo mantilia benedicta, et tria non benedicta: et unus magnus pannus lineus dependens in muro retro altare; et alius lineus dependens ultra altare beati Jacobi, et duo manutergia. Item pannus unus depictus, dependens ante altare, et alius lineus parvi pretii, et tertius ad modum thoralis dependens ante altare beati Jacobi, attritus. Item unum superpelliceum sufficiens, et unum rochettum, et aliud superpelliceum insufficens. Sunt etiam ibidem tres phialæ plumbeæ, et unum thuribulum, sed reparandum; et duo parva candelabra de electro, et duo minora ferrea. Item crismatorium sufficiens. Non est ibi pixis continens Eucharistiam, sed deponitur in quadam bursa serica. Item duo altaria marmorea portabilia benedicta.

Service books.

LIBRI ibidem inventi:—Missale qualequale cum notula ligandum; breviarium vetus et minus sufficiens; antiphonarium debile et ligandum; manuale sufficiens; psalterium sufficiens. Item liber ordinalis in novem quaternis Unum troparium; ympnarius sufficiens. Non est ibi gradale. Est ibi quædam cista, de legato cujusdam mulierculæ nomine Emeline.

INVENTARIUM FACTUM APUD HORNINGESHAM PER EUNDEM DECANUM, ANNO GRATIÆ MCCXXIV°, EXISTENTIBUS IBI DUABUS PERSONIS, SCILICET, G. DE WATEL. ET HUGONE DE MIDDELTON, QUI ECCLESIAM ILLAM ET CAPELLAM DE TIDERINTON POSSIDENT DE DONO PHILIPPI QUONDAM CANONICI DE HEGETREDEBIR.

A.D. 1224.

Visitation at Horningsham.

ECCLESIA lapidea est, et scindulis[1] cooperta, et est de beato Johanne Baptista, non dedicata. Et est ibi capellanus annuus, Elias nomine, natus apud Deverel Lungpunt, ordinatus ad ordinem sacerdotii in Ybernia, ad ordinem vero diaconatus, subdiaconatus, et acoliti, apud Sarum, qui tenet ecclesiam de HORNINGESHAM ad firmam, scilicet pro 50 solidis per annum. Ecclesia habet baptisterium, sed non cimiterium, et percipit oleum et crisma apud Hegtredebiri. Atrium ecclesiæ non clausum; bestiis pervium; porcis eversum. Nec solet ecclesia habere servitium nisi per tres dies in ebdomada, nisi ex gratia capellanorum.

Ornaments and vestments.

ORNAMENTA ibidem inventa:—Iconia beatæ Virginis sufficientis formæ, sed depingenda. Similiter et statua beati Johannis. Crux processionalis sufficiens, et alia vetus, Calix argenteus sufficiens, interius deauratus, cum tribus paribus corporalium. Altare portabile marmoreum benedictum. Pixis lignea in tabernaculo serico dependens ultra altare continens eucharistiam. Phialæ et pixis ad hostias minus sufficientes. Item sunt ibi duæ thecæ continentes diversas reliquias ex perquisitione dominæ N., relictæ domini W. de Vernun. Est ibi crismatorium sufficiens cum serura. Non sunt ibi candelabra. Est ibi una casula ad modum thoralis parvi pretii, et alia de fuscotincto rubeo nullius pretii.

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[1] *Scindulis*, — that is *shingles*, small tiles of cleft oak, or other wood, for roofs. They are still used in some places (in Sussex for example), and in some churches.

Et est ibi unica alba, vetus et attrita, cum duobus amictibus sufficientibus. Item una stola sufficiens cum suo manipulo. Item mantilia sex, quatuor benedicta et duo non benedicta; et unum manutergium; et unus pannus ante altare lineus, floribus incisis. Et alius similiter lineus minoris pretii. Non est ibi superpelliceum, nec rochettum. Item est ibi thuribulum sufficiens.

Service books.

LIBRI ibidem inventi: — Missale vetus inordinate compositum, continens psalterium et ympnarium: collectarium et capitularium cum notula, et cum tropario. Antiphonarium sufficiens, et est ligandum, continens psalterium. Breviarium nullius pretii. Unum gradale vetus, et ligandum. Non sunt ibi fontes ad baptizandum pueros, sed stat ibi plumbum minus honestum loco fontium. Ecclesia reparatione indiget; et est ibi unum manuale satis sufficiens.

Requisitus E. capellanus ubi stetisset antequam illuc accessisset, dicit, quod apud Wereminstr. per triennium. Requisitus an unquam jurasset obedientiam et fidelitatem dicto decano, dicit, quod nunquam quæsitum fuerit ab eo hujusmodi juramentum. Requisitus per quantum temporis ibi stetisset, dicit, quod a festo S. Michaelis proximo preterito.

VETUS REGISTRUM SARISBERIENSE.

PARS SECUNDA.

VETUS REGISTRUM SARISBERIENSE.

Pars Secunda.

Carta Ricardi Episcopi de tenemento apud Beidon.

Fol. 45. Omnibus ad quos presens scriptum pervenerit, W. decanus, et capitulum Sarum ecclesiæ, salutem in Domino. Noveritis nos cartam venerabilis patris nostri R. Sarum episcopi, in forma cyrographi confectum, inspexisse in hæc verba:—

c. A.D. 1226.

The dean and chapter confirm a grant, made by bishop R. Poore, of a tenement at Baydon, to Peter de Camera, in acknowledgment of his faithful services to bishop Herbert Poore.

"Omnibus ad quos presens scriptum pervenerit, R. "divina permissione Sarum ecclesiæ minister humilis, "salutem in Domino. Noverit universitas vestra, Nos, "de communi assensu capituli nostri, dedisse et con-"cessisse Petro de Camera, pro diuturno servitio suo "quod exhibuit Herberto bonæ memoriæ antecessori "nostri Sarum episcopi, totum tenementum illud cum "omnibus pertinentiis suis, in manerio nostro de "Ramesbirie, apud Beidon, quod Guarinus Cocus te-"nuit quondam: habendum et tenendum de nobis et "successoribus toto tempore vitæ suæ cum omnibus "libertatibus suis, sicut unquam dictus Guarinus illud "melius et liberius tenuit: reddendo inde nobis et "successoribus nostris annuatim dimidiam marcam "argenti in festo S. Michaelis pro omni servitio ad "nos vel successores nostros pertinente. Et si forte "per maritagium vel alio modo excambium ad valen-"tiam illius terræ eidem fecerimus, tenetur predictus

" Petrus restituere nobis vel successoribus nostris illud
" tenementum cum omnibus pertinentiis suis, salvis
" sibi bladis et catallis suis quæ in eodem tenemento
" fuerint. Et si forte excambium non fecerimus, post
" decessum ipsius Petri, illud tenementum in dominium
" nostrum, vel successorum nostrorum, absque omni
" contradictione revertetur. Et ut hæc nostra donatio
" et concessio robur optineat, presens scriptum sigilli
" nostri munimine corroboravimus. Hiis testibus, do-
" mino Ricardo de Mapoldre; Bartholom. de Kemes,
" tunc seneschallo; domino Johanne, capellano; Ro-
" berto Coterel, et Valentino, Sarum canonicis; Radulfo
" de Gussel.; Hugone Malet; Gerardo de Munbir.;
" Mich. de Worton; Picot de Baldemash.; Gualtero de
" Mera; Gualtero Lof; Henr. de Baldemash; Alex-
" andr. de Baldemash, et multis aliis."

Nos igitur, quantum ad nos pertinet, factum venerabilis patris nostri ratum et gratum habentes, presenti scripto sigillum nostrum appendimus.

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c. A.D. 1227.

The chapter confirms a grant made by William de Wanda, the dean, of a messuage at Mere to Reginald "fil. Edithæ."

UNIVERSIS SANCTÆ MATRIS ECCLESIÆ FILIIS, ad quos presens scriptum pervenerit, capitulum Sarum ecclesiæ, salutem in Domino.

Cartam venerabilis Willielmi decani nostri inspeximus in hæc verba:—"Omnibus Christi fidelibus ad
" quos presens scriptum pervenerit, Willielmus decanus
" Sarum ecclesiæ, eternam in Domino salutem. Nove-
" rit universitas vestra, me assensu capituli Sarum
" ecclesiæ concessisse et presenti carta confirmasse,
" Reginaldo filio Edithæ et heredibus suis unum mes-
" suagium in quo manet in villa de MERA, jure here-
" ditario tenendum et possidendum: reddendo inde
" annuatim mihi et successoribus meis pro omni ser-
" vitio et exactione xviii. denarios; videlicet, ad Pascha
" ix. denarios et ad festum S. Michaelis ix. denarios,

" et quasdam operationes serviles. Dedi insuper dicto
" Reginaldo et heredibus suis pro servitio suo, quin-
" que acras terræ in dicta villa de Mera cum messua-
" gio et crofta quam Rogerus Neoman quondam tenere
" solebat, quarum duæ jacent apud Holewelle in parte
" orientali, et duæ super Witedich., et una in Wr-
" chelescumb, tenendas et possidendas libere et quiete
" de me et successoribus meis in perpetuum, pro quin-
" que solidis et duobus denariis annuatim mihi et
" successoribus meis inde solvendis, ad supradictos
" anni terminos pro omni servitio et consuetudine et
" exactione, pro quibus quinque acris et messuagio
" predecessores mei percipere solebant annuatim qua-
" tuor solidos cum quibusdam operationibus servilibus.
" Ut igitur hæc mea concessio et donatio perpetuæ
" firmitatis robur optineat, subscriptorum virorum tes-
" timonio presens scriptum sigillo meo duxi confir-
" mandum. Hiis testibus, magro Thoma de Ebeles-
" burn; dño Ricardo, vicario de Westbirie; dño
" Johanne de Wokendon, capellano; Johanne de
" Wanda, clerico; Henrico et Roberto, fratribus suis;
" Waltero de Purleia, et Ricardo de Havering, cle-
" ricis; Arnaldo de Mera, mercatore; Galfrido de
" Pimperlegh, et pluribus aliis."

Nos igitur, concessionem et donationem dicti venerabilis decani ratam et gratam habentes, eam sigillo nostro unanimiter corroboravimus.

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c. A.D. 1227.

The chapter of Sarum confirm a grant in Mere made by William

Universis Sanctæ Matris Ecclesiæ filiis ad quos presens scriptum pervenerit, capitulum Sarum ecclesiæ, salutem in Domino.

Cartam venerabilis Willielmi decani nostri inspeximus in hæc verba:—

" Omnibus Christi fidelibus ad quos presens scriptum
" pervenerit, Willielmus Sarum ecclesiæ decanus, salu-

de Wanda, the dean, to one Arnald, described as "mercator."

" tem in Christo. Ad universitatis vestræ notitiam
" volo pervenire, me assensu capituli Sarum, dedisse
" et presenti carta confirmasse Arnaldo, mercatori, pro
" servitio suo, et heredibus suis, unum messuagium
" cum curtillagio in villa de Mera, illud, scilicet, quod
" Nicholas Pelliparius tenere solebat, quod est juxta
" virgultum meum in parte orientali; tenendum et
" possidendum jure hereditario, de me et successori-
" bus meis in perpetuum, libere et quiete ab omni
" servitio et consuetudine et exactione, pro viginti
" denariis mihi et successoribus meis annuatim inde
" solvendis,—videlicet ad Pascha x. denar.; et ad
" festum S. Michaelis x. denar.; pro quo messuagio
" predecessores mei percipere solebant x. denarios.
" Ut hæc mea donatio perpetua gaudeat firmitate,
" subscriptorum virorum testimonio sigilli mei muni-
" mine presens scriptum roboravi. Hiis testibus,
" magr̃o Th. de Ebelesburn., et ceteris in precedente
" carta testibus ascriptis, et Reginaldo filio Edithæ,
" et Roberto filio suo, et pluribus aliis."

Nos igitur donationem et confirmationem dicti venerabilis decani, ratam et gratam habentes, eam sigillo nostro unanimiter corroboravimus.

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c. A.D. 1226.

The dean and chapter certify to the bishop of Worcester the appointment by bishop R. Poore, of R. de Bramshaw to the prebend of Bitton.

Episcopo Wigornensi:—W. et capitulum sanctitati vestræ significamus, venerabilem patronum nostrum Sarum episcopum contulisse magr̃o Ricardo de Bramshaw, prebendam de Betton, quæ fuit Johannis de Kanvill., quæ sita est in episcopatu vestro, supplicantes attentius quatenus, divinæ miserationis intuitu, ipsum ad ecclesiam de Betton, in qua predicta prebenda consistit, et in ipsa instituere, dignemini. Valete.

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c. A.D. 1228.

The dean and chapter confirm a gift of half a hide of land at Lavington by bishop R. Poore to Walter Pas, described by him as "serviens noster."

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, W. decanus Sarum ecclesiæ et ejusdem loci capitulum, salutem in Domino:—

Inspeximus literas venerabilis patris nostri domini R. episcopi Sarum sub hac forma:—

"Omnibus Christi fidelibus ad quos presens scrip-
" tum pervenerit, R. divina permissione Sarum epi-
" scopus, salutem in Domino:—Noverit universitas
" vestra, Nos, de assensu et voluntate capituli nostri
Fol. 45 verso. " Sarum, dedisse et concessisse, et hac presenti carta
" confirmasse, Waltero Pas, servienti nostro, pro ser-
" vitio suo, dimidiam hidam terræ in LAVINTON cum
" omnibus pertinentiis suis: illam, scilicet, quam
" Simon de Ponte aliquando tenuit in campo qui
" vocatur Burfeld: tenendam et habendam de nobis
" et successoribus nostris quamdiu[1] vixerit, libere et
" quiete, bene et in pace; reddendo inde annuatim
" et successoribus nostris decem solidos sterlingorum
" ad quatuor terminos anni; scilicet, ad Natale Domini
" ii. solid. et vi. denar.; et ad Pascha, ii. sol. et
" vi. denar.; et ad nativitatem S. Johannis Baptistæ,
" ii. sol. et vi. denar.; et ad festum S. Michaelis,
" ii. sol. et vi. den., pro omni servitio et exactione.
" Salvo servitio domini regis quantum pertinet ad
" dimidiam hidam terræ in Lavinton."

Nos autem predictam donationem venerabilis patris nostri ratam et gratam habentes, eam sigilli nostri attestatione confirmamus.

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[1] Marginal note,—"Attende, quod
" carta nostra propter hunc (*sic*)
" verbum sub forma cirographi con-
" fecta est. Et in parte quæ penes
" nos est pendet sigillum episcopi."

Ordinatio Vicariæ de Fordintone.

A.D. 1222.

Ordination by the dean and chapter of the vicarage of Fordington, together with a recital of sundry charters respecting it.

Omnibus Christi fidelibus ad quos presens scriptum pervenerit, W. decanus et capitulum Sarum, salutem eternam in Domino ;—

Cartam Ricardi venerabilis patris nostri Sarum episcopi inspeximus in hac forma,—"Omnibus Christi "fidelibus ad quos presens scriptum pervenerit, R. "divina permissione Sarum ecclesiæ minister humilis, "salutem eternam in Domino. Cartam dilecti filii "nostri Laurentii de Sc̃ō Nicholao, Sarum canonici, "inspeximus in hac forma, — Omnibus Christi fideli-"bus presentes literas inspecturis, Laurentius de Sc̃ō "Nicholao, canonicus Sarum, eternam in Domino "salutem: — Noverit universitas vestra, me divinæ "pietatis intuitu dedisse et concessisse, nomine per-"petuæ vicariæ, Roberto de Dorcestria, capellano, "omnes obventiones altaris et cimiterii ecclesiæ meæ "de Fordington, et omnes minutas decimas, et xxiiii. "solidos et i. denarium recipiendos a tenentibus de "dicta ecclesia, quos debent solvere annuatim; om-"nibus garbis, cujuscunque generis bladi, ubicunque "seminati, quocunque modo, et omnibus aliis ad "dictam ecclesiam pertinentibus mihi et successoribus "meis cum integritate et sine aliqua diminutione re-"tentis. Et sciendum, quod prenominatus Robertus "honeste et suis sumptibus in persona propria deser-"vire debet in ecclesia memorata, onera ad vicarium "pertinentia sustinendo. In cujus rei testimonium "presenti scripto sigillum meum apposui. Actum "apud Sarum non. Aprilis, anno ab Incarnatione "Domini MCCXXII°, pontificatus vero domini Honorii "P. P. tertii, anno sexto. Hiis testibus, etc."

Nos igitur dictam donationem et concessionem ratam et gratam habentes, eam presenti scripto sigillo nostro munito roboravimus in testimonium. Datum per manum Valentini, clerici, apud Cumenor, vii. kalendas

Aprilis, pontificatus nostri anno quinto. Hiis testibus, magr̃is W. de Merton, Galfrido de Bocham., Barthol. de Kemes., Ric. de Mappodre, et Valentino, canonicis Sarum; Galfrido et Willielmo, capellanis; Gileberto, persona de Stapelbrigg.; Gileberto de Hospitali Andreæ, camerario; Ric. Daneis; Nicholao Coco; magr̃o Rogero de Wrth, et multis̃ aliis.

Nos autem sæpedictam donationem et concessionem, quantum in nobis est, gratam et ratam habentes, eam presenti scripto et sigilli nostri appositione roboravimus.

Actum apud Novas Sarum xi. kalendas Septembris, anno ab incarnatione Domini MCCXXII°. Datum per manum magr̃i Roberti de Hertford, tunc temporis Sarum ecclesiæ cancellarii.

A.D. 1223.

Confirmation by the dean and chapter of a grant made by Luke, prebendary of Ruscomb, of half a hide of land to Stephen "fil. Estmundi," which had also the sanction of bishop R. Poore.

OMNIBUS SANCTÆ MATRIS ECCLESIÆ FILIIS ad quos presens scriptum pervenerit, WILLIELMUS, decanus Sarum, et capitulum, salutem eternam in Domino:—

Cartam venerabilis patris nostri R., Dei gratia Sarum episcopi, inspeximus in hæc verba:—

"Omnibus Christi fidelibus ad quos presens scrip-
" tum pervenerit, Ricardus, divina permissione Sarum
" ecclesiæ minister humilis, salutem eternam in Do-
" mino. Cartam dilecti filii magr̃i Lucæ, canonici
" Sarum, inspeximus in hæc verba:—Omnibus sanctæ
" matris ecclesiæ filiis ad quos presens scriptum per-
" venerit, magr̃ Lucas, canonicus prebendæ de Ro-
" thescampe, Sarum [diocesis], salutem in Domino.
" Scire volo universis, me, assensu decani et capituli
" Sarum, concessisse et presenti carta confirmasse Ste-
" phano filio Estmundi, pro fideli servitio suo, dimi-
" diam virgatam terræ in Rothescampe cum pertinen-
" tiis suis; ita integre sicut Estmundus, pater dicti
" Stephani, eam aliquo tempore tenuit, de me et suc-

" cessoribus meis, jure hereditario: tenendam et possi-
" dendam libere et quiete ab omni servitio et consue-
" tudine et exactione: reddendo inde annuatim michi
" et successoribus meis quatuor solidos ad quatuor
" [terminos],—videlicet, ad festum S. Michaelis xii. de-
" nar.; ad Natale Domini xii. denar.; ad Pascha xii.
" denar.; et ad festum S. Johannis Baptistæ xii. denar.;
" pro qua terra predecessores mei solebant percipere
" annuatim duos solidos, et quasdam operationes ser-
" viles. Et ut hæc mea donatio et concessio perpetuæ
" firmitatis robur optineat, subscriptorum virorum tes-
" timonio presens scriptum sigillo meo duxi confir-
" mandum. W. decano Sarum; Johanne, capellano;
" Ricardo de Mapodre, Barth. de Kemes, et Valen-
" tino, canonicis Sarum; Gaufrid. et Willielmo, capel-
" lanis; Willielmo, clerico, serviente de Sunning.;
" Willielmo Piperd.; Johanne de Walde, et multis
" aliis."

Nos, igitur, donationem et concessionem dicti magr̃i Lucæ gratam et ratam habentes, eam, presenti scripto sigillo nostro munito, roboravimus. Actum apud Sarum, viii. kalendas Decembris, pontificatus nostri anno sexto.

Nos autem verba cartæ venerabilis patris nostri R., Dei gratia Sarum episcopi, inspecta et perspecta, approbamus, et quantum in nobis est, grata et rata habemus, et in testimonium approbationis sigillum nostrum appendimus.

Fol. 46. A.D. 1223. (Nov. 25.)

De viginti solidis solvendis per episcopum Sarum abbati Westmonasteriensi pro tenementis apud Sanctam Brigidam, London.

Recognition, by the bishop and dean and chapter, of

UNIVERSIS SANCTÆ MATRIS ECCLESIÆ FILIIS ad quos presens scriptum pervenerit, W. decanus et capitulum Sarum, salutem eternam in Domino.

Cartam venerabilis patris nostri R., Dei gratia Sarum episcopi, in hæc verba inspeximus:—

the obligation of the former to pay twenty shillings annually for tenements at St. Bride's, London, to the abbot of Westminster.

"Omnibus sanctæ matris ecclesiæ, etc. . . Noveritis quod nos tenemur solvere abbati de Westmonasterio et conventui xx. solidos pro omnibus tenementis quæ bonæ memoriæ Ricardus, Winton. episcopus, et Herbertus, Sarum episcopus, de feudis dictorum abbatis et conventus, aliquo tempore tenuerunt apud sanctam Brigidam, London., et apud Westmonasterium, tam in dominicis quam in redditibus et pertinentiis, libertatibus, et liberis consuetudinibus ad eadem tenementa spectantibus, excepta advocatione ecclesiæ sanctæ Brigidæ, quam in sua manu dicti abbas et monachi retinuerunt. Ita quidem quod nos et successores nostri memoratis abbati et conventui, singulis annis, decem solidos persolvemus ad Pascha, et decem solidos ad festum S. Michaelis, pro omni servitio et exactione. Et tam nos, quam successores nostri, qui tempore fuerint, et capitulum Sarum, ipsis abbati et conventui, et ipsi nobis, in agendis ecclesiarum nostrarum negotiis, mutuum, cum opportunitas se optulerit, impertiemur consilium. In cujus rei testimonium presenti scripto sigillum nostrum apposuimus. Dat. apud Sarum, octavo kalendas Decembris, pontificatus nostri anno sexto. Hiis testibus, etc."

Nos autem predictæ cartæ assensum præbuimus, et illam, quantum in nobis est, ratam habentes, in testimonium approbationis nostri sigilli appositione roboravimus. Dat. apud Sarum per manum Roberti, cancellarii Sarum, septimo kalendas Decembris, anno predicto.[1]

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[1] Marginal note,—"Vacat, quia episcopus postea noluit eas habere."

A.D. 1223.

Confirmation by the dean and chapter of pensions granted by bishop Richard Poore, out of the church of Winterbourn Stickland, to the church of Coutances.

OMNIBUS CHRISTI FIDELIBUS presens scriptum visuris vel audituris, W. decanus et capitulum Sarum ecclesiæ, salutem in Domino.

Cartam venerabilis patris nostri Ricardi, Dei gratia Sarum episcopi, inspeximus in hæc verba:—

"Omnibus sanctæ matris ecclesiæ filiis ad quos presens scriptum pervenerit, Ricardus, divina permissione Sarum ecclesiæ minister humilis, salutem in Domino. Noveritis, Nos, inspecta carta venerabilis predecessoris nostri Herberti, quondam Sarum episcopi, confirmasse capitulo beatæ Mariæ Constantiensis, tres marcas annuas in ecclesia de Winterburn Stikelan.,[1] sicut in carta predicta plenius continetur. Nos etiam attendentes memorati capituli honestatem et libertatem, ad multiplicem instantiam venerabilis fratris Hugonis, Constantiensis episcopi, necnon et dicti capituli, ex donatione nostra quinque marcas annuas concessimus capitulo memorato. Ita quod quicunque pro tempore ejusdem ecclesiæ fuerit persona, octo marcas annuatim dicto capitulo persolvet. Salvis in omnibus, jure, auctoritate, et dignitate Sarum ecclesiæ, et nostra et successorum nostrorum. Et ut hæc nostra confirmatio de tribus marcis, a domino H. Sarum episcopo, præfato capitulo collatis, et donatio nostra de quinque marcis in eadem ecclesia, eidem de novo concessis, perpetuæ firmitatis robur optineant, presens scriptum sigilli nostri munimine roboravimus. Dat. apud Novas Sarum per manum Johannis, capellani nostri, sexto idus Martii, pontificatus nostri anno sexto. Hiis testibus, dno. Ricardo de Mappodre, Bartholom. de Kemes, Valentino, canonicis Sarum; Hugone Malet, milite; Thoma de Gosle; Willielmo de Hortone; Andrea, camerario; magro Rogero, et multis aliis."

Nos igitur prædictam concessionem et confirmationem venerabilis patris nostri R., Dei gratia Sarum episcopi,

[1] WINTERBOURN STICKLAND,—near Blandford, in Dorset.

ratam habentes, sigilli nostri appositione eam corroboramus.

☞ Nota, quod *octo marcæ* sunt solvendæ per rectorem de Winterborn Stikelan. causa Constantiæ in Normannia.

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c. A.D. 1223–30.

The dean and chapter request the bishop to settle the matter of the prebend of Blewbery, in dispute between them and H. de Sanford.

VENERABILI IN CHRISTO, PATRI ET DOMINO, R. Dei gratia Sarum episcopo, W. decanus et capitulum Sarum, salutem, et tam devotam quam debitam cum subjectione[1] reverentiam:

Quum ordinationi faciendæ de prebenda de Blebiri inter nos et ecclesiam nostram ex una parte, et H. de Sanford ex alia, interesse non possumus, Vos, procuratorem nostrum constituimus, ratum et gratum habituri quicquid, sive componendo, sive ab ordinatoribus provisionem recipiendo, per vos actum fuerit. Hoc idem ordinatoribus, quicunque fuerint, et parti adversæ significamus.

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c. A.D. 1223–30.

H. de Sanford and his heirs to nominate to the church of Blewbery a fit clerk, who shall thereupon be entitled to installation as a canon.

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, RICARDUS, miseratione divina, Sarum ecclesiæ minister humilis, salutem in Domino:—

"Sciatis nos, de assensu et voluntate W. decani et "capituli nostri Sarum concessisse,—Quod Hugo de "Sanford et heredes sui in perpetuum nobis et suc-"cessoribus nostris presentent clericum idoneum ad "ecclesiam de Blebiri quotiens vacaverit, quem, ad eo-"rum presentationem, admittemus et instituemus, qui "erit canonicus Sarum de ipsa ecclesia de Blebir., et "habebit stallum in choro et locum in capitulo, quem "habere solebat canonicus de Merleberge et de Blebir. "Nos autem, omnibus impetratis et impetrandis contra "hanc concessionem, in perpetuum pro nobis et succes-"soribus nostris, de assensu predictorum decani et capi-

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[1] Marginal note,—"Attende—*Subjectione.*"

" tuli, renunciamus. Nos etiam de ecclesiis de Merle-
" berge, videlicet, ecclesia S. Mariæ et ecclesia S. Petri,
" et ecclesia de Prestchet.,[1] cum omnibus pertinentiis,
" libertatibus, et liberis consuetudinibus earundem, et
" de terra et de redditu de Oscot., quem canonicus de
" Blebiri et Merleberge consuevit habere, quæ terra et
" redditus cum predictis ecclesiis de Merleberg ad nos-
" tram spectant donationem, ordinabimus pro voluntate
" nostra in perpetuum, absque aliqua reclamatione vel
" contradictione predicti H. vel heredum suorum. Et
" præterea sciendum est, quod si ipsi Hugoni expediat,
" quod nos et capitulum nostrum aliam securitatem ei
" faciamus qualemcunque ei possimus honeste facere, eam
" arbitrio bonorum virorum faciemus. Et in hujus rei
" robur et testimonium presenti scripto sigillum nostrum
" et sigillum capituli nostri sunt apposita. Hiis testi-
" bus,—Ricardo, thesaurario Wellensi; magro H. de
" Grenefeld; Rogero, capellano, et Gileberto, canonicis
" Wellens.; Johanne de Sanford; Waltero de Verdun;
" Galfrido de Budeford; Alberico, forestario; Radulfo de
" Verdun; Ada de Periton; Philippo Luvel; Henrico,
" clerico; Ricardo filio Willielmi; et multis aliis."

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c. A.D. 1223–30.

The dean and chapter appoint bishop R. Poore to settle matters between themselves and A. de Brimton, relating to the prebend of "Shipton and Bricklesworth."

VENERABILI IN CHRISTO, etc., R. Sarum episcopo, W. decanus, et capitulum Sarum, etc.—Quum ordinationi faciendæ de prebenda quæ consistit in ecclesiis de Scipton et de Brikelesworth inter vos et ecclesiam nostram ex una parte, et Adam de Brimton ex altera, interesse non possumus, Vos procuratorem nostrum constituimus, ratum et gratum habituri quicquid sive amicabiliter componendo, sive quorumcunque ordinatorum a vobis electorum provisionem recipiendo, per vos actum fuerit. Salvo jure communæ nostræ, quod in dictis ecclesiis ab antiquis temporibus habere consuevit. Idem etiam ipsis ordinatoribus et parti adversæ significamus. Valete.

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[1] PRESHUTE, close by Marlborough.

A.D. 1223.

Ratification by the chapter of a deed relating to certain tenements near St. Bride's, Fleet Street, and the claims of the abbot of Westminster relating to them.

UNIVERSIS CHRISTI FIDELIBUS, presens scriptum[1] inspecturis, R. divina permissione Sarum ecclesiæ minister humilis, W. decanus, et ejusdem ecclesiæ capitulum, salutem in Domino :—

Fol. 46 *verso.*

Noverit universitas vestra, venerabilem virum W. abbatem Westmonasterii, et ejusdem loci conventum, Deo et beatæ Virgini et ecclesiæ Sarum ac nobis et successoribus nostris, cartam suam sub hiis verbis confecisse :[2]—" Omnibus Christi fidelibus presens scriptum " inspecturis, Willelmus, divina miseratione abbas " Westmonasterii, et ejusdem loci conventus, salutem " in Domino :—Noverit universitas vestra, nos unanimi " consensu concessisse et hac presenti carta confirmasse " Deo et beatæ Virgini, et ecclesiæ Sarum, et domino " Ricardo ejusdem loci episcopo, et successoribus suis, " omnia tenementa quæ bonæ memoriæ Ricardus, epi- " scopus Winton., et Herbertus, Sarum episcopus, de " feudo nostro, aliquo tempore tenuerunt, apud sanctam " Brigidam, London., et apud Westmonasterium, tam " in dominicis quam in redditibus, cum omnibus per- " tinentiis suis, libertatibus, et liberis consuetudinibus " ad eadem tenementa spectantibus, excepta advoca- " tione ecclesiæ sanctæ Brigidæ,[3] quam nobis retinemus, " habenda et tenenda de nobis et monasterio nostro in " perpetuum libere et quiete, reddendo nobis annuatim " viginti solidos, ad duos terminos, scilicet ad Pascha " decem solidos, et ad festum S. Michaelis decem soli- " dos, pro omni servitio et exactione : ita tamen quod " episcopus Sarum, qui pro tempore fuerit, et capitu- " lum nobis, et nos ipsis, in agendis mutuis, mutuum, " cum opportunitas exegerit, impertiamur consilium. " Hiis testibus, dño Johanne, capellano; magr̃o Wil-

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[1] Marginal note,—" Hæc carta per " magnam instantiam fuit a nobis " extorta, J. testante tunc Decano, " quia contra ecclesiam Sarum " manifeste esset concepta."

[2] Marginal note,—" De redditu ec- " clesiæ Sarum in civitate London."

[3] Marginal note,—" De conces- " sione xx. solid. Abbat. West- " monast."

" lielmo de Merton; dño Bartholom. de Kemes., [et] dño
" Valentino, canonicis Sarum; dño Radulfo de Gosł.;
" dño Hugone Malleth; dño Gileberto de Hospitali;
" Ricardo Pancefot; Thoma de Gosł.; Ricardo de
" Henred.; dño Willielmo de Leicestr̃, capellano;
" dño Galfrido de Warefeld, capellano, et multis
" aliis."

Cum igitur per mutuam confederationem quæ per memoratam cartam inter ecclesias nostras et nos est contracta, tam salubriter quam utiliter ac honeste utrique ecclesiæ sit provisum, Nos, dictam confederationem, unanimi consensu ratam habentes et gratam, eandem futuris ac perpetuis temporibus duraturam, presenti carta nostra sigillorum nostrorum appositione roborata, et penes predictos abbatem et conventum Westmonasteriensem remansura, communivimus.

Dat. apud Novam Sarum, anno incarnationis Domini MCCXXIIIIº, idibus Maii. Hiis testibus, dño Joscelino, Bathoniensi episcopo; Roberto, cancellario Sarum; Ricardo, thesaurario Wellensi; Edmundo, thesaurario Sarum; Willielmo, archidiacono Wiltes.; magr̃o Elya de Derham; magr̃o Henrico de Bissopeston; magr̃o Hugone de Greneford; Petro Picot, et multis aliis.

Castrum de Shirborne.

A.D. 1223.

Acknowledgment that the castle of Sherborne was held only at the will of king Henry III. or of his heirs, and that the church of Sarum neither

Omnibus Christi fidelibus ad quos presens scriptum pervenerit, Ricardus, divina permissione, minister humilis, salutem eternam in Domino:—

Noveritis nos recepisse de manu domini nostri Henrici, illustris regis Angliæ, castrum de Shireborne custodiendum ad custum nostrum, quamdiu eidem domino regi placuerit. Quod quidem castrum ei quandocunque preceperit reddemus, vel, si de eo humanitus contigerit, castro existente in manu nostra, heredibus ipsius ipsum reddemus, et cuicunque preceperit idem dominus rex, vel heredes sui, liberabimus. Nos vero, occasione

hujus commissionis, nichil juris vendicabimus, vel vendicare poterimus aliquo tempore in castro predicto. In cujus rei testimonium presenti scripto sigillum nostrum apposuimus.

could, nor would, allege any absolute claim to the same.

Nos vero W. decanus, et capitulum Sarum, protestamur pro nobis et ecclesia Sarum, quod, occasione hujus concessionis, nichil juris, aliquo tempore, vendicabit, vel vendicare poterit in eodem castro, ecclesia Sarum.

In cujus rei testimonium et securitatem, sigillum capituli nostri, una cum sigillo venerabilis patris episcopi nostri memorati, hiis duximus litteris apponendum.

A.D. 1223.

Two charters by bishop Richard, granting messuages near St. Bride's, London, to Jordan Marescal, as certified by the dean and chapter.

OMNIBUS CHRISTI FIDELIBUS presens scriptum visuris vel audituris, W. decanus, et capitulum Sarum, salutem in Domino :—

Cartas venerabilis patris nostri Ricardi, Sarum episcopi, inspeximus in hæc verba :—" Omnibus Christi " fidelibus ad quos presens scriptum pervenerit, Ricar- " dus, divina permissione Sarum ecclesiæ minister " humilis, salutem in Domino. Noverit universitas " vestra, Nos concessisse, et hac presenti carta nostra " confirmasse Jordano Marescallo, unam messuagium " de tenemento nostro in parochia sanctæ Brigidæ, " London.; illud scilicet, quod Hubertus Lesperunier " tenuit, quod situm est inter domum Ricardi le Bu- " cher et domum Willielmi Marescalli, quod continet " octo ulnatas et dimid. in latitudine versus stratam " regiam, et decem ulnatas et tres quarter. in longi- " tudine versus vicum qui tendit ad domum nostram; " tenendum et habendum sibi et heredibus suis de " nobis et successoribus nostris libere et quiete, paci- " fice et integre, ab omni servitio et exactione ad nos " vel successores nostros pertinente : reddendo inde " annuatim, ipse et heredes sui, nobis et successoribus " nostris, sex solidos ad quatuor terminos anni, etc.

A.D. 1223. "Hiis testibus, etc. Dat. apud London., vi. kalendas "Novembris, pontificatus nostri anno sexto."

OMNIBUS, etc. RICARDUS divina permissione, etc. Noverit universitas vestra, nos concessisse et hac presenti carta nostra confirmasse Jordano Marescallo, unum messuagium de tenemento nostro in parochia sanctæ Brigidæ, London., illud scilicet quod propinquius situm est inter portam nostram ex parte orientali, et domum Rogeri Upheldere, quod quidem messuagium, secundum consuetudinem civitatis London., continet xxii. ulnatas in longitudine et xii. in latitudine; tenendum et habendum sibi et heredibus suis, de nobis et successoribus nostris, libere et quiete, pacifice et integre, reddendo inde annuatim, ipse et heredes sui, nobis et successoribus nostris, vi. solidos ad quatuor anni terminos, etc. Hiis testibus, etc. Dat., etc.

Fol. 47.

A.D. 1295.

The king orders William Hamelyn and Symon de Clesworth to hear and decide disputes concerning tenements in Bricklesworth, between Ralph of York, then chancellor of Sarum, and others.

EDWARDUS, etc., dilecto et fideli suo Willielmo Hamelyn, salutem.

Quia super recordo et processu assisæ novæ disseisinæ, quæ inter magr̃um Radulfum de Eboraco, cancellarium, etc.,[1] et magr̃um Johannem de Sancto Walerico, summonita fuit et capta coram vobis, et dilecto et fideli nostro Symon. de Clesworth, justitiariis nostris ad assisas capiend̃. nuper assignatis, per breve nostrum apud Hanneburie, de tenementis in Brykeleswrth, quibus, certis de causis, volumus certiorari; vobis mandamus, quod si judicium inde redditum sit, tunc recordum et processum ejusdem cum omnibus ea tangentibus, nobis sub sigillo vestro, distincte et aperte, sine dilatione, mittatis, et hoc breve. Teste meipso apud Westmonasterium, xviii. die Augusti, anno regni nostri xxiii°.

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[1] The prebend of BRICKLESWORTH was, in the year 1240, permanently annexed to the dignity of chancellor of the cathedral of Sarum. See Sarum "Fasti," p. 228.

ASSISA NOVÆ DISSEISINÆ capta coram Willielmo de Hamelyn et Symone de Clesworth ad pontem de Hanneburie, in comitatu Norhamton, die Lunæ in crastino sancti Valentini, anno regni regis Edwardi xxii°. Inquiry into the whole matter.

ASSISA VENIT RECOGNITURA, si magr̃ Johannes de Sancto Valerico, Henricus frater ejus, Nicholaus de Hunt., Simon de Salop, Henricus et Nicholaus, fratres ejus, Willielmus King, Gilebertus de Pontefracto, Willielmus de Fifhide, Willielmus filius Thomæ, Hugo filius Willielmi, Henricus filius Thomæ, et Simon Harm̃, injuste et sine judicio disseisiverunt magr̃m Radulfum de Eboraco, cancellarium ecclesiæ beatæ Mariæ Sarum, de libero tenemento suo in Brykeleswrth, post primam transfretationem, etc. . . Et unde queritur, quod ipsum disseyš. de uno messuagio, sex virgatis terræ, xii. acris prati cum pertinentiis in Brykelesworth. Et predictus magr̃ Johannes et alii non venerunt; et vicecomes respondit quod non sunt inventa in balliva sua. Ideo capiat̃. assiš. versus eos per eorum defalt'.

WILLIELMUS DE SANCTO GERMANO, Macrus de Randes, Williemus Carnayl, Willielmus de Langeport, Johannes filius Willielmi, Radulfus Hamerod, Walterus de Haldegrave, Thom. Milekake, Willielmus Breton, Adam. le Werur, Henricus de Broy, Henricus de Hyssam, juratores, dicunt super sacramentum suum,—Quod magr̃ Johannes et alii prænominati disseis. predictum magistrum Radulfum de Eboraco de predictis tenementis in Brykeleswrth. Ideo, consideratum est, quod magister Radulfus recuperet inde seysinam suam per visum juratorum, et dampna sua, quæ taxantur ad viginti marcas. Et predicti Johannes, Henricus frater ejus, etc. in misericordia. Et quia predicti magr̃ Johannes, Henricus frater ejus, et Nicholaus et alii, etc. venerunt vi et armis ad disseisinam predictam faciendam, ideo precepť. vicecomiti quod capiant'. Evidence given on the subject.

PLACITA APUD EIFFORD, coram R. de Brabaton et sociis suis, ad placita domini regis, anno xxiii°.

Formal proceedings in the matter.

EDWARDUS, etc., vicecomiti Norhamton, etc. Quia record. et process. novæ disseisinæ, quæ inter magr̃um Radulfum de Eboraco, cancellarium ecclesiæ beatæ Mariæ Sarum, et magr̃um Johannem de Sancto Valerico, summonita fuit et capta coram dilectis et fidelibus nostris Willielmo Hamelyn, Simone de Clesworth, justitiariis nostris ad assisam illam capiend. assignatis, de tenementis in Brykelesworth, quibus certis de causis coram nobis venire facimus, in quibus error intervenit, prout ex querela magr̃i Johannis accepimus, tibi precipimus quod sciri faciatis predicto Radulfo per duos liberos et legales homines de comitatu tuo, quod sit coram nobis a die Sancti Hilarii in xv. dies, ubicunque tunc fuerimus in Anglia, auditurus record. et process. predict., et facturus ulterius et recepturus quod curia nostra consideraverit in hac parte. Et habeas ibi nomina eorum per quos ea sciri feceris, et hoc breve. Teste G. de Robur̃. apud Westmonasterium, quarto die Novembris, anno regni nostri xxiii°.

Decision given in favour of Ralph of York, the chancellor of Sarum.

AD QUEM diem vicecomes Norhamton retornavit breve, quod sciri fecerit magr̃o Radulfo, etc., ad quem diem magr̃ Radulfus optulit se per attornatum suum versus magr̃um Johannem de Sancto Walerico, super record. et processu. assisæ novæ disseisinæ, coram R. de Brebaton et sociis suis ad placita domini regis: et quia idem magr̃ Johannes nesciebat aliquid dicere contra record. et process. quominus stare non deberet, consideratum fuit quod magr̃ Radulfus sit quietus sine die, et magr̃ Johannes in misericordia. Et quod de cetero contra recordum et processum nichil impetrat.

Subscripta continentur in Cronicis quæ sunt apud Cirencestriam.

Fol. 47 *verso.*

Rex Anglorum Edwardus primus, et archipræsul Doroberniæ Plegmundus, salubri consilio invento, singulis tribubus Gewissorum singulos constituentes episcopos, singulis episcopia constituerunt, et quod duo habuerunt in quinque diviserunt. Quibus gestis, Plegmundus in civitate Dorobernia septem episcopos septem ecclesiis una die consecravit:[1] Fridestanum ad ecclesiam Wintoniensem; Adelstanum ad ecclesiam Corvinensem;[2] Werstanum ad ecclesiam Scireburnensem; Athelinum ad ecclesiam Fontanensem; Eadulfum ad ecclesiam Cridiatunensem. Australibus Saxonibus Beonechum; et Mercis Australibus Ceonulfum, ad civitatem quæ vocatur Dorkecestre. [A.D. 909.]

Summary of the history of the episcopate in Wessex at the beginning of the 10th century.

Nomina Præsulum Sunningensis[3] Ecclesiæ.

Ethelstanus.
Odo; hic vir sanctus, post Willielmum, Doroberniæ suscepit archipræsulatum.
Osulphus.
Elfstanus,
Alfgarus.
Siricus,
Alfricus } Hii ambo extiterunt archiepiscopi
Brithwoldus } Cantuariæ.

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[1] This story about the consecration of *seven bishops in one day* is found in William of Malmesbury (Chron. ii. ch. 5), who professes to have derived his information from an old manuscript. It is also told in the appendix to Florence of Worcester. See Mon. Hist. Brit., 620. A full discussion of the whole matter will be found in the Sarum "Fasti," pp. 32–34.

[2] That is Ramsbury, in the north-east of Wilts; the original name of which was Hræfenes-byrig, that is *Ravens*-bury. The older bishops used to style themselves Episcopi *Corvinensis* ecclesiæ, and close by Ramsbury is an estate still called *Crow*-Wood.

[3] The bishops of Ramsbury are here intended, and are so styled from their having had an estate and residence at Sunning, near Reading, in Berks.

HEREMANNUS :—Hic præsulatum Scireburnense, ab Edwardo rege adquisitum, episcopatui suo copulavit, et cathedram pontificalem utrorumque episcopatuum Scireburniæ sibi constituit. Sed, rege Willielmo seniore regnante, sinodali auctoritate, ac ejusdem regis munificentia, inde ad Sarisberiam sedem suam mutavit.

NOMINA EPISCOPORUM SARUM ECCLESIÆ.

OSMUNDUS,—obiit anno Dni. MXCIX°.
ROGERUS.
JOSCELINUS.
HUBERTUS; hic translatus est Cantuariam.
HEREBERTUS.
RICARDUS; hic translatus est a Cicestria Saresberiam.

NOMINA EPISCOPORUM SCIREBURNENSIS[1] ECCLESIÆ.

ALDELMUS.[2]	ALSIUS.	ALFWOLDUS.
FORTHERUS.	ATSERUS.	ATHELRICUS.
HEREWARDUS.	ÆTHELWARDUS.	ETHELSIUS.
ELTHELMODUS.	WERSTANUS.	BRICHTWINUS.
DENEFRITHUS.	ÆTHELBALDUS.	ÆLMARUS.
WIBERTUS.	SIGHELMUS.	BRICHTWINUS.
ALHSTANUS.	ALFREDUS.	ALWOLDUS.
HEADMUNDUS.	ALFSIUS.	
ÆTHELHEAG.		

[1] It must always be borne in mind that the diocese of SHERBORNE, over which the first twelve bishops here named ruled, was of much larger extent than it became afterwards, when it was confined to the county of Dorset. Out of the *first* diocese of Sherborne were formed (*c.* A.D. 909) those of SHERBORNE (2) comprising Dorset; WELLS (Somerset); and CREDITON (Devon). See Sarum "Fasti," p. 64.

[2] Marginal note,—"Sanctus Aldelmus."

Fol. 48. TRANSCRIPTA CARTARUM ECCLESIÆ DE HEGTREDEBYRIE ET PREBENDÆ SARUM, QUÆ APUD CAMERARIUM SUNT, PRÆTER EAS QUÆ IN THESAURO SARUM.

c. A.D. 1150–60.

Transcript of charters relating to the prebendal church of Heytesbury.

In nomine Sanctæ et Individuæ Trinitatis, ego JOSCELINUS, Dei gratia Sarum episcopus, et Ada decanus, totusque conventus Sarum ecclesiæ, omnibus fidelibus ad quos carta ista pervenerit, in Christo salutem :—

Charter of bishop Jocelin constituting four canons in the church of Heytesbury, and bestowing certain estates and endowments on them.

Sciant tam presentes quam futuri, quod nos petitionem Rogeri archidiaconi, canonici nostri, concedimus, quatuor canonicos constitui in ecclesia beati Petri de HEGTREDEBIRIE, quæ est prebenda Sarum ecclesiæ, et eisdem in eodem loco in perpetuum Domino servituris, stipendia providimus :—decimas scilicet de TIDERINTON et HORNINGESHAM, et decimas de dominio canonici in HEGTREDEBIRIE, et omnes oblationes ecclesiæ ejusdem præter aurum et ornamenta, et præter oblationes quæ in Inventione sanctæ Crucis offerentur, vel quæ ad reficiendam fabricam ecclesiæ a fidelibus relinquentur; ita tamen quod de oblationibus illis, panem, vinum, et luminaria ministrent.

Providimus etiam ad eorum stipendia, ecclesiam de HULL; "Maram" quoque in Wilton juxta ecclesiam sanctæ Trinitatis in partibus de Nort, et ceteras possessiones quæ Petrus, clericus, largitione Henrici regis et Athelidis reginæ habuit, et postea cum cartis ejusdem Henrici et Matildæ imperatricis ejus filiæ, ecclesiæ de Hegtredebirie contulit: ecclesiam quoque de SWALEWECLIVE cum omnibus appendiciis suis, ex dono Gerardi Giffard, salvo tamen in hac ecclesia jure episcopali.

Privilege granted of appointing canons from time to time.

Concedimus preterea Rogero archidiacono et omnibus ejus successoribus canonicis, quod liberam et absolutam habeant potestatem constituendi canonicos in præfata ecclesia, et illis decedentibus alias idoneas personas in locum defunctorum substituendi.

Canons to promise obedience

Statuimus præterea ut in constitutione singulorum hic ordo servetur;—Primo, tactis sacrosanctis evan-

alike to the church of Sarum and that of Heytesbury.

geliis jurent canonico qui eos constituit, et Sarum ecclesiæ, obedientiam, et ecclesiæ de Hegetredebirie, cui deputati fuerunt, residentiam.

Services to be duly celebrated for members of the church of Sarum.

Sanctimus etiam ut propter hanc concessionem talem nobis faciant recompensationem præfati canonici singulis hebdomadis;—missam pro episcopo et conventu Sarum, et pro cunctis Sarum ecclesiæ, et ecclesiæ de Hegtredebiri, benefactoribus. Cum autem decesserit aliquis canonicus Sarum, obsequia triginta dierum in missarum solempniis et psalmodiis se exhibeant. Adjicimus etiam ad consummationem beneficii nostri, quod canonicus Sarum provideat areas in quibus canonici de Hegtredebiri mansiunculas edificent.

A.D. 1222.

The churches of Swallowcliffe, Westbury, Figheldean, Alderbury, and the prebend of Warminster, to be exempt from archidiaconal jurisdiction.

Sed postea super hoc statutum est sic:—

NOVERINT UNIVERSI presens scriptum inspecturi, quod cum quæstio verteretur in dominum H. archdiaconum Sarum, et dominos W. decanum, et R. precentorem, E. thesaurarium, P. Picot, canonicos Sarum, super jure et jurisdictione archdiaconatus Sarum in ecclesia de SWALEWCLYVE, pertinente ad prebendam decani de Hegtredebyri, et ecclesia de WESTBYRIE et capellis et pertinentiis suis, et ecclesia de FIKELDENE, ALWARBYRIE, capellis et pertinentiis suis, et prebenda Petri Picot, quæ est in duabus hidis terræ in WEREMENESTR., subscripto modo, negotio ordinato, interveniente domini R. Sarum episcopi et ejusdem loci capituli assensu, eadem questio conquievit,—videlicet: Quod dictus archidiaconus, omni jure archdiaconali, quod in predictis dignitatibus et prebendis sibi vendicavit, pio devotionis affectu cessit pro se et successoribus suis, concedens ut personæ et canonici in eisdem instituti vel instituendi, jure archidiaconali sicut in aliis prebendis in episcopatu Sarum libere de cetero utantur. Concessit autem capitulum Sarum de consensu episcopi dicto archidiacono, ut ipse et successores sui immunes sint a residentia si volu-

The archdeacon of Sarum to

erint, et a non-residentium pœna, quæcunque pœna non-residentibus, secundum statuta vetera, inflicta, vel, secundum nova statuta, infligenda; quācunque etiam prebenda ipsis assignata.

be exempt from any penalty for non-residence.

Concessit etiam dominus episcopus de consensu capituli dicto archidiacono et successoribus suis, ut in ecclesia de Melkesham cum suis pertinentiis, jure suo archidiaconali, sicut in aliis ecclesiis non prebendatis, plene et libere possit uti in posterum.

The church of Melksham to be still under the jurisdiction of the archdeacon.

Quod ut ratum et firmum permaneat, dominus episcopus, et capitulum, et archidiaconus, presenti scripto sigilla sua apposuerunt. Testibus et presentibus in capitulo, Willielmo, decano; R. precentore; R. cancellario; E. thesaurario; Hereberto et Galfrido, archidiaconis; Anastasio, succentore; Gileberto de Lacy; Elya de Derham; magr̃o Henr. de Bissopeston; Johanne, capellano; Thoma de Ebeleborn.; Willielmo de Len; Ricardo de Maupodre; Valentino; Bartholomeo de Kemesy; Philippo, abbati de Scyreburne; Roberto de Bingeham; Daniele de Longo Campo; Roberto de Brinton; Willelmo de Merton; Luca; Henrico Teissun; Roberto Coterel; Willielmo de Yngandebi; Petro Picot; G. le Devoniensi. Actum ab incarnatione Domini MCCXXII.°, apud Novas Sarum, in crastino octabarum Sancti Laurentii.

☞ Literæ istæ sunt in thesauro Sarum signatæ sigillo Ricardi episcopi, et archidiaconi Hunfridi de Bassingham.

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c. A.D. 1150–60.

J[OSCELINUS] DEI GRATIA SARUM EPISCOPUS et H. decanus, omnibus Sanctæ Dei Ecclesiæ fidelibus, salutem:—Sciatis quod concedimus quatuor canonicis de Hegtredebirie, dimidiam oblationem de cera, et pane, et caseo, et de omnibus quæ offeruntur in die Inventionis sanctæ Crucis, et in die dedicationis ecclesiæ, excepto

Grants made to the four canons of Heytesbury on

the petition of Roger the archdeacon.

auro et argento: et hoc petitione Rogeri, archidiaconi, nisi dominus archidiaconus assit in villa et teneat festum, vel qui firmam ab eo tenuerit et festum generaliter teneat.

TESTIBUS, Edwardo, sacerdote, de Norton; magr̃o Ervis.; Blanchardo; Osgeto; Waltero Strug.; et multis aliis.[1]

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c. A.D. 1140.

Grant by Matilda the empress, of lands in augmentation of two of the prebends of the church of Heytesbury for the better serving of the chapel at Titherington.

MATILDA IMPERATRIX, Henrici regis filia, et Anglorum domina, omnibus sanctæ Dei Ecclesiæ fidelibus, salutem:—

Sciatis me contulisse, et dedisse Deo et sanctæ Mariæ, et ecclesiæ sancti Petri de Hegtredebirie, in augmentam prebendarum Silvestri et Reginaldi, canonicorum ejusdem ecclesiæ de Hegtredebirie, et nominatim ad serviend̃. capellæ de TYDERINTON, xxviii. acras terræ, cum pastura centum ovium in montibus, et eisdem ovibus in cultura pasturam xxviii. acrarum, pasturam quoque decem boum, et ii. vaccarum, et ii. equorum, et unum mansum, et plenam communionem cum rusticis ejusdem villæ in villa et extra. Sciatis etiam præterea, petitione et concessione hominum ejusdem villæ, me totum, quod supradictum est, dedisse ecclesiæ de Hegtredebirie et capellæ de Tyderinton, ita libere et quiete ab omni jugo et jure laicali absolute tenendum, sicut ipsa Hegtredebirie ecclesia libera et ab hujusmodi absoluta esse dinoscitur.

Fol. 48 *verso.*

TESTIBUS, Roberto, comite Glocestr.; Willielmo Giffard, cancellario; magr̃o Radulfo; Edwardo de Hurst; Petro Boterel; apud Divisas.

Endowment, by Humfrey de Bohun, of two of the canons

HUNFRIDUS DE BOHUN ET MARGARETA UXOR, omnibus Sanctæ Dei ecclesiæ filiis, salutem:—

Sciatis nos contulisse et dedisse Deo et Sanctæ Mariæ, et ecclesiæ S. Petri de Hegtredebirie, in aug-

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[1] In the MS. there are added here the words "et tamen semper *quatuor libras*," which are probably intended to be added to the words "dimidiam oblationem de *cera*" in a previous part of this charter.

mentum prebendarum duorum canonicorum ejusdem ecclesiæ de Hegtredebirie, et nominatim ad serviend̃. capellæ de HORNINGESHAM, quam Robertus de Vernun fundavit, dimidiam virgatam terræ, scilicet, terram "*Orghel*" et "*Brongariam.*" Si vero contigerit quod aliquis qualibet calumpnia aut injuria, vel arte, vel ingenio, predictas terras extorquere et auferre poterit, providebimus ecclesiæ de Hegtredebirie et supra memoratæ capellæ de Horningesham plenariam excambitionem, juxta precium predictarum terrarum et concessionem premissorum canonicorum.

of Heytesbury, for the better serving of the chapel of Horningsham, founded by R. de Vernun.

Sciatis etiam nos præterea contulisse et dedisse unam acram de terra Joscelini, et unum mansum, scilicet, veterem curiam, pasturam quoque boum et vaccarum et equorum, et ovium, et plenam communionem cum domino et rusticis ejusdem villæ, in villa et extra; xvi. etiam porcos solutos et quietos a pasnagio; et præter hos quotcunque canonici habere poterunt in communi pastura; decimas quoque apium, pullorum, equinorum, et vitulorum; aut pro pullo, denarium; pro vitulo, obolum: decimas etiam nucum. Et quatuor canonicis de Hegtredebirie, xx. quadrigatas lignorum singulis annis.

Item sciatis quod prescripti canonici, prima et quarta et sexta feria, cum festivis diebus novem lectionum, per totum annum prædictæ capellæ servire debent.

Sciatis nos totum quod supradictum est, petitione et concessione Roberti de Vernun et hominum ejusdem villæ, dedisse et concessisse ecclesiæ de Hegtredebirie et prenominatæ capellæ de Horningesham, ita libere et quiete ab omni jugo et jure laicali absolute tenendum, sicut ipsa Hegtredebirie ecclesia libera et ab hujusmodi absoluta esse dinoscitur.

HIIS TESTIBUS,—Rogone, capellano: Johanne, canonico; Godefrido, dapifero; Radulfo; Willielmo de Bohun; Henrico de Bohun; Rogero Ruffo; Radulfo, clerico;

Hamelino de Baal̃.; Herb. Tragin; Joscelino Pedeferr̃.; Willielmo de Sumerford; Roberto Bingham.

Robert Giffard confirms the gift of certain lands to the church of Swallowcliffe.

ROBERTUS GIFFARD, omnibus sanctæ ecclesiæ filiis ad quos presens carta pervenerit, salutem:—

Sciant tam presentes quam futuri quod ego ROBERTUS GIFFARD, pro Dei amore et salute animæ meæ atque antecessorum meorum, et petitione et deprecatu Theobaldi, hominis mei, de Swalueclive, concessi Deo et ecclesiæ beati Petri de Swalewclive, terram Canuti,—scilicet, duas croftulas et sex acras in utroque campo, et unam acram prati; et simul cum illa terra concessi Deo et beato Petro, et predictæ ecclesiæ, totam terram quam Ranulfus de Swaleweclive, et Theobaldus filius ejus, prenominatæ ecclesiæ dederunt in perpetuum et concesserunt,—scilicet septem acras in utroque campo, tenendam et possidendam in perpetuum, solutam et quietam et liberam ab omnibus consuetudinibus et ab
Fol. 49. omnibus querelis atque omnibus servitiis laicis: salvo servitio domini regis, quantum pertinet ad servitium domini regis, de una virgata terræ in feudo predicti Theobaldi, et salvis tribus denariis ad auxilium vicecomitis. Ut autem hæc mea concessio, et predictorum Ranulfi et Theobaldi et Canuti donatio et concessio firma et stabilis permaneat, cartam meam sigillo meo signatam ipsam confirmavi.

HIIS TESTIBUS, magr̃o Johanne de Hechtoñ.; Johanne, capellano de Fifhid.; Godefrid., capellano de Funtel; Herberto, capellano; Azone, clerico de Tisseberie; Galfrido, clerico de Funtel; Godefr. de Hewias; Hamone de Becca; Aluredo de Bredesham; Osberto de Linleia; Ælfrico de Wica; Willielmo de Moniarť.; Theobaldo de Swalewclive; Roberto de Ferul; Ailrico Arcari; Philippo filio Oseti; Thoma Mazone.—

☞ Hanc cartam habemus dupplicem.

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c. A.D. 1165–70.

Indulgence of forty days granted by Thomas [a Becket], archbishop of Canterbury, to visitors and benefactors of the church of Heytesbury.

THOMAS, DEI GRATIA, CANTUARIENSIS ARCHIEPISCOPUS[1] omnibus sanctæ ecclesiæ fidelibus, salutem et benedictionem :—

Pauperibus ecclesiis subvenire, et eis suas elemosinas impendere, opus bonum est, Deoque acceptissimum. Quicunque igitur ecclesiam beati Petri de Hegtredeberie et reliquias quæ ibi sunt, devote requisierint, et elemosinas suas ibi Deo optulerint, xl. dies de peccatis suis, unde penitentiam acceperint, sibi in nomine Domini condonamus, et hoc in Inventione beatæ Crucis. Interdicimus autem et anathematizamus omnes, quicunque venientes ad predictam ecclesiam, vel inde redeuntes, in pretaxata festivitate, aliquo modo disturbare vel impedire, presumpserint.

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c. A.D. 1150–60.

Certificate of the chapter of Sarum of the grant of tithes of Horningsham and Tithering-ton to two priests of Heytesbury.

Successors to the two priests to be appointed from time to time by the canon of Heytesbury; or, in the event

CONVENTUS SANCTÆ MARIÆ SARUM, omnibus sanctæ ecclesiæ fidelibus, salutem :—

Noverit fraternitas vestra, fratres karissimi, quoniam nos petitioni Rogeri, archidiaconi Wiltescir., canonici nostri satisfacientes, et illam petitionem sanctam et rationabilem intelligentes, duobus clericis, scilicet Silvestro presbitero, et Reginaldo clerico, in ordine presbiteratus ecclesiæ de Hegtredebirie servituris, duas decimas, i. quadraginta solidorum, et aliam ejusdem pretii, in perpetuum habere concessimus; scilicet decimas de Horningesham, et de Tyderinton. Et si illæ decimæ quatuor libras non valent, archidiaconus illas augebit usque ad valorem quatuor librarum. Post decessum vero predictorum clericorum, eligat canonicus illius ecclesiæ alios duos presbiteros idoneos qui eidem ecclesiæ deserviant, et decimas supramemoratas predicto jure possideant. Quod si ipse vitio parcitatis et avaritiæ, sive aliqua alia de causa eligere noluerit, vel electioni moram fecerit, commoneatur eligere a

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[1] Marginal note,—"Carta Thomæ Cantuariensis." (See also below p. 344 *note*).

of his default, by the dean and chapter.

decano et conventu. Si autem, secundo et tertio commonitus, hoc facere respuerit, decanus et conventus eo, licet invito, duas personas idoneas in loco defunctorum subrogent. Statuimus etiam quod nullatenus sit in potestate canonici illius loci hanc institutionem immutare sive adnichilare.

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c. A.D. 1165–70.

Indulgence of twenty days granted by Nigel, bishop of Ely, to visitors and benefactors of the church of Heytesbury.

N.[1] Dei gratia, Eliensis episcopus, omnibus sanctæ ecclesiæ fidelibus, salutem et benedictionem :—

Pauperibus ecclesiis subvenire, et eis suam elemosinam impendere, opus bonum est, Deoque acceptissimum : Quicunque igitur ecclesiam beati Petri de Hegtredeberie, et reliquias sanctorum quæ ibi sunt, devote requisierint, et elemosinas suas ibi Deo optulerint, viginti dies de peccatis suis, unde penitentiam acceperint, sibi in nomine Domini condonamus, et hoc in Inventione sanctæ Crucis. Interdicimus autem et anathematizamus omnes, quicunque venientes ad predictam ecclesiam, vel inde redeuntes, in pretaxata festivitate, aliquo modo disturbare vel impedire, presumpserint.[2]

Fol. 49 *verso.*

Radulf "de Rupe" grants land at Sarum to the church of Heytesbury.

Universis sanctæ matris ecclesiæ filiis ad quos presens scriptum[3] pervenerit, magr̃ Radulfus de Rupe, salutem in Vero Salutari :—

Universitati vestræ notificetur, me dedisse in puram et perpetuam elemosinam terram meam de Sarum, quam dirationavi adversus Hervi le Fol, et Osmundum

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[1] Nigel, consecrated as Bishop of Ely in 1133, was nephew of Roger, Bishop of Sarum (1107–42). He held at one time the prebend of South Alton in the cathedral. See above, p. 219. His name appears as "*nepos episcopi*" to a charter, on p. 350.

[2] It will be seen by referring to p. 343 that the form of this indulgence is precisely the same as that of S. Thomas of Canterbury.

[3] Marginal note,—"Heytesbury "pro terra in Sarum."

Sumer, per breve bonæ memoriæ Rogeri Ric̃., pro salute Johannis regis et pro me et pro animabus patris et matris meæ et Willielmi et omnium benefactorum et antecessorum meorum, Deo et beatæ Mariæ et ecclesiæ beatorum Petri et Pauli de Hegtredeberie: habendam et tenendam libere et quiete sicut ego eam unquam liberius et melius tenui: salvo servitio domini regis, scilicet, servitio quatuor denariorum. Dedi autem predictam terram præfatæ ecclesiæ, ut de eadem terra, panis et vinum ad celebrationem divini officii in eadem ecclesia ministrentur. Et ut hæc mea donatio rata permaneat et inconcussa, presens scriptum sigilli mei appositione roboravi.

HIIS TESTIBUS,—Phil. de Winesham, canonico de Hegtredeberie; magr̃o Johanne, Elya, magr̃o Bartholomæo, canonicis; Henrico et Roberto, capellanis; Godefrido, clerico; Willielmo filio magr̃i Johannis, Roberto Bibois, clericis; Willielmo Cinnoc; Rad. Luddoc, clerico; Waltero Strug̃.; Ada Luddoc.

c. A.D. 1140.

Grant by the empress Matilda, of land at Wilton, of land and houses to the church of Heytesbury.

MATILDA[1] IMPERATRIX, regis Henrici filia et Anglorum domina, justitiariis et vicecomitibus et omnibus baronibus Wiltescire et burgensibus Wiltoñ., salutem.

SCIATIS me dedisse et concessisse Deo et sanctæ Mariæ, et ecclesiæ S. Petri de Hegtredeberie[2] in elemosinam in eternum, totam terram [et] "maram" (*paludem*, scilicet), cum edificiis et firmo, quam Petrus sacerdos de me tenet in Wilton, quam idem Petrus antea supranotatæ ecclesiæ in prebendam dedit, pro salute animæ H. regis patris mei, et M. reginæ matris meæ, pro salute etiam animæ meæ, et filiorum meorum, cum socca et sacca., et thol et theam, et infangentheof et

[1] In the original MS. there is here inserted a *second* copy of the charter of the empress Matilda, which will be found at p. 340.

[2] Marginal note,—"Hegtresbury "pro terr̃ in Wiltoñ."

omnibus aliis libertatibus sicut H. rex, pater meus, et Aetheldis regina prescripto Petro concesserunt, et carta confirmaverunt.

TESTIBUS, Willielmo Giffard, cancellario; magr̃o Radulfo; Rad. de Wittechirch., et multis aliis; apud Divisas.

Fol. 50.

William de Chinok grants to the four canons of Heytesbury eightpence, annually, on St. Matthew's day.

SCIANT PRESENTES ET FUTURI, quod ego, WILLIELMUS DE CHINOK, dedi et concessi, et hac presenti carta mea confirmavi, quatuor canonicis servientibus in ecclesia beatorum apostolorum Petri et Pauli[1] de Hegtredeberie, unam libram piperis, vel octo denarios, pro Deo et pro anima mea et uxoris meæ Ceciliæ et omnium antecessorum meorum, in puram et perpetuam elemosinam. Hunc autem redditum ad solvendum, attornavi Godefridum clericum, pro messuagio de me, vel quicunque messuagium illud tenuerit, predictum redditum solvet quatuor canonicis in die Sancti Mathæi. Et ut hæc donatio mea rata permaneat et inconcussa, presens scriptum posui in thesauraria in ecclesia de Hegtredeberie, et sigillo meo roboravi in testimonium.

HIIS TESTIBUS,—Philippo, persona ejusdem ecclesiæ; Henrico, capellano; Waltero Strug̃.; Willielmo, filio suo; Waltero Luddoc; Willielmo Alveith; Andrea filio suo; Johanne Luddoc, et multis aliis.

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c. A.D. 1180.

Alicia, abbess of Wilton, confirms a gift of Randulf de

ALICIA, DEI GRATIA, WILTONENSIS ECCLESIÆ ABBATISSA omnibus sanctæ matris ecclesiæ filiis ad quos presens carta pervenerit, salutem in Christo:—

NOTUM SIT vobis, nos concessisse et ratam habuisse donationem quam Randulfus de Swaluweclive,[2] et Theobaldus filius ejus, et Canutus homo suus, fecerunt

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[1] Marginal note,—"Hegtredesbery pro libra piperis vel viii. den."

[2] See pp. 342 and 350.

ecclesiæ beati Petri de Swaluweclive[1] de terra sua; scilicet, duas croftas, in utroque campo xiii. acras, et unam acram prati, libere et quiete, salvo servitio domini regis, in perpetuum tenendas et possidendas, sicut carta Roberti Giffard, et carta Theobaldi, filii Randulfi, testantur.

Swallowcliffe and others to the church of Swallowcliff.

HIIS TESTIBUS, Johanne, Sarum subdecano; Thoma de Riĉ.; magr̃o Guiš., capellano; Rogero, priore; Willielmo de Bathonia, Ricardo Porter, Joscelino, Baldwino, Willielmo, Blanchard, Ricardo de Est., presbiteris; Ricardo, diacono; Ricardo, subdiacono; Willielmo de Batecumbe; Philippo de Wincliff; Rogero, seneschallo; Galfrido de Trowe; Rogero de Aveceston.; Rogero de Verñ.; Nichol. de Trowe; W. filio Hugonis.

SCIANT PRESENTES ET FUTURI, quod ego WALTERUS QUER-DE-LIUN, dedi et concessi, in puram et perpetuam elemosinam, fraternitati ecclesiæ de Hegtredeberie[2] xii. denarios, recipiendos singulis annis ad Nativitatem S. Johannis Baptistæ, de manu heredis mei, de illis decem solidis, quos Walterus Luddoc mihi reddere tenebatur, si in via peregrinationis meæ mihi humanitus contigerit.

Walter Quer-de-liun grants twelve pence yearly to the brotherhood of the church of Heytesbury.

HIIS [TESTIBUS], Dño Willielmo Cinnoc; Nicholao, filio suo; Waltero Strug.; Willielmo, et Waltero filio ejus; Waltero Luddoc; Rogero Ailard. de Ceceř., et multis aliis.

THEOBALDUS FILIUS RANULFI de Swaluweclive, omnibus sanctæ ecclesiæ filiis, salutem:—

Theobald "filius Ranulfi" certifies to the grant of

SCIANT, tam presentes quam futuri, quod Canutus, homo meus, pro salute animæ suæ, Deo et ecclesiæ

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[1] Marginal note, — "Swaleclive "ecclesia pro terris ibidem."

[2] Marginal note, — "Hegtredes-"bury pro xii. den."

lands to the church of Swallow cliffe by Canute his "homager" and by himself.

beati Petri de Swaluweclive,[1] dedit et in perpetuam elemosinam concessit, terram suam in Swaluweclive, scilicet duas croftulas et sex acras in utroque campo et unam acram prati, tenendam et habendam solute et quiete et libere, salvo servitio domini regis. Tali autem modo dedit ut redditus ejusdem terræ expendatur, tam in reparanda ecclesia, quam in majoribus necessariis ejusdem ecclesiæ. Ego vero pro Dei amore et salute animæ meæ concessi sancto Petro et predictæ ecclesiæ eandem terram, et simul cum illa terra concessi eidem ecclesiæ totam terram quam pater meus, et ego, prænominatæ ecclesiæ in elemosinam dedimus et concessimus,—scilicet vii. acras in utroque campo,—tenendam et possidendam in perpetuum, solutam et quietam, et liberam ab omnibus consuetudinibus et omnibus querelis atque servitiis laicis. Salvo servitio domini regis, quantum pertinet ad servitium domini regis de una virgata terræ in feudo meo, et salvis tribus denariis ad auxilium vicecomitis. Ut autem hæc donatio et concessio firma sit et stabilis, carta mea et sigillo meo illam confirmavi.

Fol. 50 *verso.*

TESTIBUS, Magr̃o Johanne de Hegtredeberie; Johanne, capellano de Fifhide; Willielmo, capellano de Swalueclive; Herberto, capellano; Godefrido, capellano; Azone, clerico; Galfrido, clerico; Rob. Giffard; Godefr. de Ewias; Aluredo de Wica; Osberto de Ludeia; Willielmo de Lingeuf.; Willo. de Monmartiñ.; Roberto Juvene; Thoma Mazone; Roberto de Knuk; Johanne de Stafford; Rad. Salvag̃.

☞ Hanc cartam habemus dupplicem.

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[1] Marginal note,—"Swaleweclive ecclesia pro terris ibidem."

ROGERO, DEI GRATIA, SARUM EPISCOPO, et omnibus sanctæ Dei ecclesiæ fidelibus,—ELYAS GIFFARD, salutem :— c. A.D. 1130–35.

Elyas Giffard certifies to Roger, bishop of Sarum, his gift of the church of Hill Deverel to Heytesbury.

Sciant tam presentes quam futuri, me dedisse et concessisse Deo et sanctæ Mariæ, et ecclesiæ S. Petri de Hegtredeberie, in elemosinam, ecclesiam de HULL,[1] quæ fundata est in feudo Walteri filii Osmundi, militis mei, eodem Waltero concedente, quam Rogerus de Remesberie, canonicus Sarum, in presentia Adelelmi, archidiaconi de Dorsete in ecclesia beati Petri apud Deverels de Glaston. dirationavit adjacere prescriptæ ecclesiæ suæ præbendæ de Hegtredeberie per sacramentum, videlicet, proborum virorum ; scilicet Edwardi, presbiteri de Norton, Ulwardi, presbiteri de Ubbeton, Azelini, presbiteri de Stoctun., Edwardi, clerici de Wereminist. ; Blanchardi de Hegtredeberie. Quare prohibeo ne predictus Walterus aut heredes sui amodo calumpniam aut controversiam ecclesiæ de Hegtredeberie super hoc faciant.

HIIS TESTIBUS,—Ala, matre mea; Hugone Drois. ; Willielmo, presbitero de Bointon. ; Hunfrido, clerico de Cortun ; Willielmo filio Huberti de Codeford ; Alwardo, presbitero de Serenton; Pagano de Cortun ; Matilda Giffard.

H. REX ANGLIÆ, episcopo Sarum et omnibus baronibus Wiltesir., et burgensibus de Wilton, salutem :— c. A.D. 1125–30.

King Henry certifies to the bishop of Sarum and others the grant of land to one Peter a "clerk" in Wilton.

Sciatis me dedisse et hereditario jure concessisse Petro, clerico de Sancto Martino, "*Maram*,"[2] quæ est in Wilton, juxta ecclesiam Sanctæ Trinitatis, in partibus de Norť., ad faciendum domos vel cellas. Quare precipio quod ipse Petrus bene et in pace et honorifice et quiete teneat, cum socca et sac, et tol et theam,

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[1] Marginal note,—"Ecclesia de "Hull Deverel."

[2] Marginal note,—"Mara in Wil- "ton juxta ecclesiam Trinitatis."

et infangentheof, et omnibus aliis libertatibus; ne super hoc ei inde aliquis injuriam vel contumeliam faciat. TESTIBUS,—Nigello,[1] nepote episcopi; et Roberto de Haia; apud Rotomagum.

Theobald, "filius Ranulfi" gives lands at Swallowcliffe to the church of Heytesbury.

THEOBALDUS FILIUS RANULFI DE SWALUWECLIVE, omnibus sanctæ Dei ecclesiæ filiis, salutem:—

Sciant tam presentes quam futuri, quod Canutus, homo meus, pro salute animæ suæ, Deo et ecclesiæ beati Petri de Swaluweclive, dedit, et in perpetuam elemosinam concessit, terram suam in Swaluweclive,[2] scilicet duas croftas et sex acras in utroque campo, et unam acram prati, solute et quiete et libere, salvo servitio domini regis, tenendam et possidendam: tali autem modo eam dedit, ut redditus ejusdem terræ expendatur, tam in reparanda ecclesia quam in majoribus necessariis ecclesiæ. Ego vero pro Dei amore, et salute animæ meæ, eandem terram, et simul cum illa terra totam terram quam ego et pater meus supradictæ ecclesiæ dedimus, scilicet septem acras in utroque campo, solute et quiete et libere, salvo servitio domini regis, eidem ecclesiæ in perpetuum concessi et carta mea confirmavi.

Fol. 51.

HIIS TESTIBUS, Silvestro, Reginaldo, magro Johanne, canonicis de Hegtredeb.; Azone clerico de Tissebirie, Gaufrido, clerico de Funtel; Herberto, clerico; Roberto Giffard; Jordano de Hach.; Willielmo de Momartino; Johanne Terrawana; Godefrido Nazone; Johanne Cuȝmo; Osberto, venatore; Roberto Juvene; Roberto de Knuk; Michaele de Swaluweclive; Roberto de Stapelford; Johanne de Stafford; Ernaldo filio Johannis; Alexandro de Stapelford.

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[1] See note on p. 344.

[2] Marginal note,—"Swalewclive ecclesia, pro terris ibidem."

DOMINO SUO, EPISCOPO SARUM, J. et omnibus fidelibus sanctæ ecclesiæ, G[ERARDUS GIFFARD], salutem :—

Sciatis me dedisse et concessisse id juris quod ad me et meos spectat in ecclesia de SWALUWECLIVE,[1] beato Petro apostolo, et ecclesiæ de Hegtredeberie, in elemosinam, ad sustentamentum unius clerici, qui Deo in eadem ecclesia pro animabus patris et matris mei et fratris mei, et pro salute animæ meæ, et uxoris meæ, et successorum meorum, in perpetuum fideliter deserviat.

Gerard Giffard bestows all his rights in the church of Swallowcliffe for the maintenance of a chantry-priest at Heytesbury.

TESTIBUS, Eilaf. capellano de Wilton; Ricardo Marcher; Selido, presbitero; Roberto Biboys; Radulfo Macro; Waltero de Lusoriis; Alberto, presbitero de Sutton.

REVERENDO DOMINO ET PATRI karissimo Joscelino, Dei gratia Sarum episcopo, et omnibus sanctæ ecclesiæ fidelibus, A. archidiaconus Dorsete, salutem :—

c. A.D. 1156–60.

Noverit paternitas vestra, quod jam transactis triginta annis, ut credimus, orta fuit causa inter Rogerum, canonicum Sarum, et Walterum de Hull, super ecclesia de HULL.,[2] et quia Walterus suspectum habuit Azonem tunc archidiaconum, fratrem Rogeri, eadem causa nobis commissa est cognoscenda et terminanda, a Rogero, bonæ memoriæ, Sarum episcopo: convocatis itaque ante presentiam nostram Rogero et Waltero, die statuto, venerunt litigaturi super eadem ecclesia, in ecclesia de Deverell, presente capitulo illius provinciæ. Rogerus autem asserebat ecclesiam illam adjacere prebendæ suæ; et ad hoc probandum produxit testes idoneos et sufficientes. Walterus autem, e contrario,

A., archdeacon of Dorset, certifies to bishop Jocelin that bishop Roger had some thirty years previously settled disputes as to the church of Hill Deverel, and adjudged it to belong to the prebend of Heytesbury.

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[1] Marginal note,—"Gerardi Giffard, " —Swaleweclive ecclesiæ, donatio " ecclesiæ de Hegtredesbury."

[2] Marginal note,—" Adjudicatio " ecclesiæ de Hull ecclesiæ de Heg- " tredesbury."

allegabat ecclesiam illam nunquam adjacuisse præbendæ suæ de Hegtredeberie.

Accepto itaque sacramento trium presbiterorum, testium Rogeri, secundum ordinarium, adjudicata fuerit ecclesia præfata prebendæ Rogeri.

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c. A.D. 1165–70.

Pope Alexander III. confirms the various donations and concessions made to the church of Heytesbury.

Fol. 51 *verso.*

ALEXANDER EPISCOPUS, servus servorum Dei, dilectis filiis Reginaldo, Sarum ecclesiæ archidiacono, et canonicis sancti Petri de Hegtredeberie,[1] salutem et apostolicam benedictionem :—

Justis petentium desideriis dignum est facile præbere consensum, et vota quæ a rationis tramite non discordant, effectu sunt pro sequente complenda; ea propter dilecti in Domino filii, vestris justis petitionibus grato concurrentes assensu, ea quæ frater noster Joscelinus, Sarum episcopus, et ejusdem loci conventus, de canonicis in præfata sancti Petri ecclesia ponendis rationabiliter statuerunt; et quæcumque Rogerus quondam Sarum archidiaconus præfatæ ecclesiæ, tam in decimis quam oblationibus, canonice contulit; quæcunque etiam Matilda, olim imperatrix, Henrici regis filia, Elyas Giffard, Gerardus Giffard, et Petrus, sacerdos, eidem ecclesiæ justè contulisse noscuntur, vobis, et per vos, ecclesiæ vestræ, auctoritate apostolica confirmamus, et presentis scripti patrocinio communimus. Statuentes, ut nulli omnino hominum liceat hanc paginam confirmationis infringere, vel ea aliquatenus contraire. Si quis hoc attemptare presumpserit, indignationem Omnipotentis Dei, et beatorum Petri et Pauli apostolorum ejus, se noverit incursurum. Dat. Terraciæ., 6to idus Decembris.

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[1] Marginal note,—" Confirmatio omnium concessionum fact. ecclesiæ " S. Petri."

A.D. 1262.

Robert de Wykehampton, Dean of Sarum, certifies to having inspected the deed that follows, in which the bishop Giles de Bridport acknowledges that the cathedral is free from episcopal visitation.

OMNIBUS CHRISTI FIDELIBUS presentes litteras inspecturis vel audituris, R. decanus et capitulum Sarum,[1] salutem in Domino sempiternam:—

Cartam venerabilis patris EGIDII, Dei gratia, Sarum episcopi, inspeximus in hæc verba:—

"Universis Christi fidelibus presentes litteras visu-
" ris vel audituris, EGIDIUS, Dei patientia, Sarum
" ecclesiæ ministri humilis, salutem in Deo sempiter-
" nam:—Cum nos visitationem faciendam in capitulo
" nostro Sarum, tam in capite quam in membris,
" dicimur demandasse, ad cor et pleniorem delibera-
" tionem super hoc revertentes, inspectis Institutis
" beati Osmundi Sarum ecclesiæ fundatoris, et liber-
" tatibus et immunitatibus quas item fundator in
" dicta ecclesia stabilivit; consideratis consuetudinibus,
" quibus Sarum ecclesia usque ad nostra tempora
" regebatur, et usa fuit, tam temporibus vacationis,
" quam sedis ordinatæ; intellecto etiam quod nullus
" antecessorum nostrorum hujus visitationem exercuerit
" nec demandaverit,—Nos, dictum mandatum sub quo-
" cunque genere verborum factum ex certa conscientia
" penitus revocamus, et ex eo, vel ob id, quicquid
" sequitur, pronunciamus et decernimus non valere;—
" Protestantes et statuentes pro nobis et successori-
" bus nostris, episcopis in ecclesia Sarum, quantum ad
" nos pertinet, quod dictum capitulum Sarum, tam in
" parvis canonicis, vicariis, rebus et familiis ipsorum,
" tam in clauso Sarum quam in prebendis Sarum
" ecclesiæ, a visitatione episcoporum Sarum perpetuis
" temporibus existant liberi et immunes; maxime cum
" hoc ad decani officium et dignitatem ipsius scimus
" pertinere. Preterea vacantes vicarias prebendarum
" Sarum, et ordinationes ipsarum, tam in taxationibus

[1] Marginal note, — "Concernit
" visitationem ecclesiæ cathedralis
" Sarum; contra jurisdictionem
" episcopi. Confirmatio observa-
" tionis statutorum, Ao. Dni. 1260."

" faciendis quam in parvis presentandis, admittendis, " et instituendis, simul et correctiones vicariorum " prebendarum, necnon et ipsorum vicariorum qui in " ecclesia cathedrali deserviunt, plene et totaliter ad " dictum decanum et capitulum recognoscimus perti- " nere, absque omni jurisdictione et potestate episco- " porum Sarum pro tempore existentium; salvis nobis " et successoribus nostris presentationibus vicariorum " per canonicos prebendarum faciendis, in nostris dun- " taxat maneriis. In hujus rei fidem presentes litteras " sigillo nostro fecimus communiri. Dat. Sarum, die " Mercurii proximo post festum S. Michaelis, anno " Domini MCCLXII°," [Octob. 4].

Nos igitur prescriptas revocationes, pronunciationes, et decreta, protestationes, recognitiones et statuta, rata habentes et grata, unanimi consensu ea duximus confirmanda, et ad majorem rei fidem et firmitatem sigilli nostri communis impressione presens scriptum duximus roborandum.

HIIS TESTIBUS, dño R., decano Sarum; dño R. de Heytham, cancellario; dño Roberto de Kareville, thesaurario; dño Symone, archid., Berks; dño Nicholao, archid. Sarum; Johanne, subdecano; dño Waltero, succentore; Nicholao Longespeye; dño Waltero de Merton; dño Martino de Littelberie; Roberto Desstrod.; Th. de Rypton, Roberto Folyot, et aliis. Dat. Sarum prox. post festum S. Michaelis, anno Domini MCCLXII.°

DE MERA.

Fol. 52.
A.D. 1199.

Settlement of dispute, by arbitrators appointed by the pope, concerning certain tithes at Deverel,

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, Stephanus Sci. Swithuni, et Guido de Sudwiĉ., divina permissione, dicti priores, salutem in Vero Salutari:—

Mandatum domini papæ in hæc verba suscepimus:—" INNOCENTIUS EPISCOPUS, servus servorum Dei, dilec- " tis filiis de Hyda, Sci. Swithuni, et de Sudwiĉ prio- " ribus in Winton. diocesi constitutis, salutem et apo-

" stolicam benedictionem. Dilectus filius, Sarum decanus, " transmissa nobis querimonia, intimavit quod Ceno- " manensis ecclesia quasdam minutas decimas de domi- " nico apud Deverel,[1] ad ecclesiam suam de Mera " rationabiliter pertinentes, illicite detinet et reddere " contradicit. Quocirca discretioni vestræ per aposto- " lica scripta mandamus, quatinus, vocatis ad presen- " tiam vestram qui fuerint evocandi, et auditis hinc " inde propositis, quod canonicum fuerit, appellatione " postposita, judicetis, et faciatis quod judicaveritis " firmiter observari. Nullis litteris veritati et justitiæ " prejudicantibus a sede apostolica impetratis, quod " si omnes hiis exequendis interesse nequiveritis, duo " vestrum ea nichilominus exequantur. Dat. Late- " rani, xiv. kalendas Aprilis, pontificatus nostri anno " secundo."

claimed by the dean as appurtenant to the church of Mere.

Harum literarum auctoritate, cum sufficienter citati essent Cenomanensis ecclesiæ episcopus et capitulum, ut coram nobis comparerent, decano Sarum super decimis predictis responsuri, et juri parituri, nec per se vel per sufficientem responsalem sui presentiam facerent, communicato tandem prudentum virorum consilio, predictum decanum Sarum in predictarum decimarum possessionem, causa rei servandæ, judici fecimus; in quarum possessione cum fere per annum idem decanus fuisset, ita ut ad anni completionem tantum tres septimanæ defuissent; accedens ad nos Wimundus de Deverell, predictorum episcopi et capituli procurator, pro eisdem cautionem de stando judicio ecclesiæ præstitit juraturam, et sic prædictarum decimarum possessionem liberam et integram recepit. Postea vero, die certo partibus prefixo, idem W. contra juramentum suum temere venire non formidans, judicio nostro stare in judicio contumaciter recusavit. Nos igitur assidentibus nobis interim viris discretis, quia jam annus et multo amplius a tempore primæ missionis

[1] Marginal note,—"Concernit decimas in Deverel."

fuerat elapsus, predicto decano pro secundo, de cetero earundem decimarum possessionem, excusa tertii conjudicis nostri absentia, adjudicavimus, proprietatis tantummodo questione predictis episcopo et capitulo reservata. Ne igitur hæc, quæ, auctoritate apostolica qua functi sumus, acta sunt, futuris temporibus in dubium devocari, presentis testimonio notitiæ nostræ duximus significanda. Valete.

Hæc est conventio de donatione Radulfi Ruffi facta de Wokingeham.

A.D. 1219.

Agreement concerning an exchange of lands at Wokingham between the dean and chapter and Radulf Ruffus.

Hæc est conventio facta inter dominum Adam., decanum Sarum, et Radulfum Ruffum de Wokingeham, anno regni regis Henrici, filii regis Johannis, tertio, coram Ricardo Sarum episcopo, Matheo filio Herberti, Rad. Haraňg., Waltero Foliot, Jacobo de Potern, Waltero de Riparia, Mauric. de Turevill., Johanne de Wikenholt, tunc justitiariis dňi regis itinerantibus per comitat. Berkescir, de una virgata terræ cum pertinentiis in Wokingeham, scilicet, quod predictus Radulfus Ruffus pro se et heredibus suis remisit et quietum clamavit predicto A. decano et successoribus suis in perpetuum. Totum jus et clamium quod habere clamavit, vel habere potuit, in predicta virgata terræ cum pertinentiis, et eandem terram coram predictis justitiariis, tactis sacrosanctis evangeliis, pro se et heredibus suis abjuravit, et eandem terram in manum Bartholomæi de Kemes., dicti decani Sarum attornati, resignavit. Pro hac autem quieta-clamantia, abjuratione, resignatione, et quinque marcis, quas idem Radulfus Ruffus dedit predicto decano, concessit idem decanus Radulfo virgatam terræ cum pertinentiis suis omnibus diebus vitæ predicti Radulfi, tenendam libere et quiete, reddendo inde annuatim quinque solidos memorato decano et successoribus suis pro omni servitio, ita quidem quod post decessum predicti Radulfi, predicta virgata terræ cum pertinentiis ad prefatum

Fol. 52 *verso.*

decanum et successores suos integre et sine difficultate revertetur.

HIIS TESTIBUS,—Justitiariis predictis; Barthol. de Kemes., canonico Sarum; magr̃o Rogero de Wrthe; Radulfo, clerico; dño Radulf. Hareñg.; Henrico de Scaccario, tunc vicecomiti de Berkesir.; Johanne de Bakepuȝ.; Gileb. de Finemer.; Willielmo de Stanford; Rogero de Kingeston; Jordano, forestario; Nicholao de Chausi, et multis aliis tam clericis quam laicis.

DE BURTUNE IN MERA.

UNFRIDUS DE BOHUN, dapifer regis, omnibus ad quos presens carta pervenerit, salutem:—

Donationem illam quam Rogerus de Cesarisburgo[1] et W. heres terræ de Burton fecerunt decano Sarum et ecclesiæ de Mera, xii. solid. denariatas terræ de feudo meo concedo, et presenti scripto confirmo. Et plegius sum, quod nec Rogerus nec sui pro eo vel post eum cantariam ullam in capella de Burton per debitum clamabunt, sed quando a decano et ejus capellano qui est apud Meram hanc impetrare poterunt, et salvis decano decimis et omnibus consuetudinibus suis quas de terra de Burton antea habere solebat; tantum de proprio catallo suo, facient erga capellanum decani, quem ipse in predicta capella cantare velit, quando sibi vacaverit: cum autem tempus pacis venerit cadit capella et redeant xii. denariatæ terræ ad proprios heredes, nisi tunc renovetur inter decanum et ipsos conventio.

Humfrey de Bohun confirms a gift made by R. "de Cesarisburgo" of land at Burton to the church of Mere.

TESTIBUS, Margarita uxore mea; et Unfrido, filio meo; et Adelelmo, dapifero; Ricardo, pincerna; Unfrido de Scotvilla; Unfrido de Sco. Vigore; Waltero Hosato; Rogero de Rocella.

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[1] By this name is meant Sarisberie, or Old Sarum, from an old and fanciful conceit as to the derivation of the name, — as though it meant "*Cæsar's-burg.*"

De Mera.[1]

c. A.D. 1190.

Gift by Eustace de Bailleul of certain tithes to the church of Mere.

Sciant presentes et futuri, quod ego Eustachius de Bailleul, divinæ pietatis intuitu, et pro salute animæ meæ et uxoris meæ Petronillæ et antecessorum meorum, dedi et concessi ecclesiæ S. Michaelis de Mera omnem decimam casei et lanæ de dominio meo in eadem villa, in liberam, puram et perpetuam elemosinam. Et ut hæc donatio mea et concessio firma et stabilis in perpetuum perseveret, illam presenti scripto et sigilli mei munimine duxi confirmandum.

His testibus, magr̃o Waltero, precentore; et Johanne, succentore Sarum; magr̃o Ricardo de Sc̃o. Edmundo, magr̃o Robert. de Linc., Philippo de Sc̃o. Edwardo, Robert. de London., canonicis Sarum; Gaufrid. de Alwarbur., Rob. Norrens., Willielmo Bell, vicariis
Fol. 53. Sarum; Roberto de Forsteshull.; Ricardo de Maupodr.; Johanne Avenant, Johanne de Meones, clericis, et multis aliis.

De Mera.

c. A.D. 1190.

Gift by Eustace de Bailleul of a tenement and garden to the church of Mere.

Sciant presentes et futuri quod ego, Eustachius de Bailleull, divinæ caritatis intuitu, et pro salute animæ meæ, et uxoris meæ Petronillæ et antecessorum meorum, dedi et concessi ecclesiæ S. Michaelis de Mera gardinum[1] quod est juxta curiam ejusdem ecclesiæ, et messuagium quod Nicholaus Parmentarius tenuit, in

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[1] The following notices are in the margin, the references being to the Chapter Registers: — "Gardinum "de Mere juxta curiam ejusdem "ecclesiæ datum ecclesiæ de Mere, "et non ecclesiæ beatæ Mariæ "Sarum."

Tom. viii. p. 71. A° Dñi 1415. "Canoñ. residentes concesserunt "4 capellanis B[urton] cantar. "hujus manerii de Meora parcel- "lum gardini, dimid. acr. et 4 per- "ticatas terræ, solv. annuatim "quinque solid."

Tom xiii. p. 117 (vide Reg. Newton), de gardino dem. per Decanum consensu capituli, A° Dni. 1466, et Edw. IV. an° 5.

liberam, puram et perpetuam elemosinam. Et ut hæc donatio mea et concessio firma et inconcussa permaneat, eam presenti scripto et sigilli mei testimonio confirmavi.

HIIS TESTIBUS, magr̃o Waltero, precentore, et Johanne succentore Sarum; magr̃o Ricardo de S. Eadmundo, magr̃o Robert. de Linc., Philippo de S. Eadwardo, Roberto de London., canonicis Sarum; Gaufrid. de Alwarbirie, Roberto Norens., Willielmo filio Bele, Waltero Crosbec, Ada Prendelpein, Ricardo Aurifabre, vicariis Sarum; Roberto de Forst., Ricardo de Maupodre, Johanne de Menes, Johanne Avenant, clericis, et multis aliis.

INQUISITIO DE TERRA DE WOKINGHAM PER ADAM, DECANUM SARUM.

c. A.D. 1217.

Inquisition concerning land at Wokingham by Adam, dean of Sarum.

ALUREDUS presbiter cum capella de Wokingeham, tenuit terram, quam Radulfus Ruffus nunc injuste detinet, toto tempore vitæ ejus: post eum Robertus, filius Aluredi predicti, predictam capellam cum predicta terra tenuit toto tempore vitæ suæ, et magnam partem terræ illius assartavit: post eum Godefridus filius predicti Aluredi, et frater predicti Roberti, et diaconus; post Godefridum, Johannes filius Godefridi, diaconi;[1] et tempore illius Johannis fuit capella dedicata ab Huberto episcopo Sarum: post Johannem, Stephanus minimus filius Godefridi, diaconi, et reddidit predictus Stephanus decano Jordano xl. solidos: et sic a tempore Aluredi usque ad tempus Stephani semper fuit terra conjuncta capellæ de Wokingeham.[2]

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[1] Marginal note,—"Presbyteri et "Diaconi *uxorati.*"

[2] In the original MS. there is here inserted a second *verbatim* copy of the grant by Godfrey de S. Martino, to the church of Sarum, of the tithes of Childewick (=Chadenwich), which is given at p. 215.

A.D. 1214.

Fol. 53 *verso.*

Bull of pope Innocent III. confirming the privilege conceded by king John of free election in the English church.

Privilegium Innocentii papæ tertii de libera electione in ecclesia Anglicana.[1]

Innocentius episcopus, etc., venerabilibus fratribus et dilectis filiis universis ecclesiarum prelatis per Angliam constitutis, etc.

Dignis laudibus attollimus magnificentiam Creatoris, quod postquam idem qui est mirabilis et terribilis in consiliis super filios hominum aliquando toleravit, ut perflando discurreret per areolam orti sui spiritus tempestatis, quasi ludens taliter in orbe terrarum sic offenderet infirmitatem et insufficientiam nostram nobis statim cum voluit, "Aquiloni" dixit "Da," et Austro, "Noli prohibere," imperansque ventis et mari "statuit procellam in auram," ut nautæ portum quietis inveniant præoptatum. Cum igitur inter regnum et sacerdotium Anglicanum, non sine magno periculo atque dampno, super electionibus prælatorum gravis fuerit diutius controversia agitata; illo tamen, cui nichil est impossibile, quique ubi vult spirat, mirabiliter operante, karissimus in Christo filius Johannes rex Angliæ, liberaliter ex mera et spontanea voluntate, de consensu communi suorum baronum, pro salute animæ suæ ac predecessorum ac successorum, nobis concessit, et suis literis confirmavit, ut de cetero in universis ecclesiis et singulis et monasteriis, cathedralibus, et conventualibus totius regni Angliæ in perpetuum liberæ fiant electiones quorumcunque prælatorum, majorum etiam et minorum. Nos igitur gratam et ratam habentes concessionem hujusmodi, vobis et per vos ecclesiis et successoribus vestris, prout in ejusdem regis litteris perspeximus contineri, auctoritate apostolica confirmamus, et presentis scripti patrocinio communimus. Ad majorem autem firmitatem, et per-

[1] Note.—"Innocentius Tertius "fuit coronatus circiter A.D. 1198, "et sedit P. P. xviii. annis v. mensibus. Rex Johannes fuit tempore suo, qui concessit liberas "electiones."

petuam memoriam hujus rei, præfatas hujus regis litteras super hoc confectas presentibus inseri fecimus, quorum tenor est talis:—

"JOHANNES, Dei gratia, rex Angliæ, dominus Hiber-
" niæ, dux Normanniæ et Aquitaniæ, et comes Ande-
" gaviæ, archiepiscopis, episcopis, comitibus, baronibus,
" et militibus, et ballivis, et omnibus has litteras
" visuris, salutem:—Quoniam inter nos et venerabiles
" patres nostros, Stephanum Cantuariensem archiepi-
" scopum, totius Angliæ primatem, et sanctæ Romanæ
" ecclesiæ cardinalem, Willielmum Londoniensem,
" Eustachium Eliensem, Egidium Herefordensem, Joce-
" linum Bathon. et Glastonensem, et Hugonem Lin-
" colniensem, episcopos, super dampnis et ablatis eorum
" tempore interdicti,[1] per Dei gratiam, de mera et
" libera voluntate utriusque partis plene convenit;
" volumus non solum, quantum secundum Deum pos-
" sumus, illis satisfacere, verum etiam toti ecclesiæ
" Anglicanæ salubriter et utiliter in perpetuum provi-
" dere. Inde est, quod qualiscunque consuetudo tem-
" poribus nostris et predecessorum nostrorum hactenus
" in Anglicana ecclesia fuerit observata, et quicquid
" juris nobis hactenus vendicaverimus in electionibus
" quorumcunque prelatorum, nos, ad petitionem ipso-
" rum, pro salute animæ nostræ, et predecessorum et
" successorum nostrorum regum Angliæ, liberaliter et
" mera et spontanea voluntate de communi consensu
" baronum nostrorum concessimus et constituimus, et
" in hac presenti carta nostra confirmamus; ut de
" cetero in universis et singulis ecclesiis, et monasteriis,
" cathedralibus, et conventualibus totius regni nostri
" Angliæ, liberæ sint in perpetuum electiones quo-
" rumcunque prelatorum, majorum et minorum; salva

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[1] Marginal note,—"Nota de Interdicto, quod fuit in tempore Regis Johannis, et cepit circa A.D. MCCIX. et duravit continue per vii. annos."

" nobis et heredibus nostris custodia ecclesiarum et
" monasteriorum vacantium, quæ ad nos pertinent.
" Promittimus etiam, quod nec impediemus, nec im-
" pediri faciemus per nostros, nec procurabimus, quin
" in singulis et universis ecclesiis memoratis, postquam
" vacaverint prelaturæ, quemcunque voluerint, libere
" sibi preficient electores pastorem, petita tamen a
" nobis et heredibus nostris licentia eligendi, quam
" non denegabimus nec differemus. Et si forte, quod
" absit, denegaremus vel differemus, nichilominus pro-
" cedant electores ad electionem canonicam faciendam.
" Et similiter, post cēlebratam electionem noster re-
" quiratur assensus, quem non denegabimus, nisi aliquid
" rationabile proposuerimus aut probaverimus, propter
" quod non debeamus consentire. Quare volumus et
" firmiter jubemus ne quis vacantibus ecclesiis vel
" monasteriis contra hanc nostram concessionem et
" constitutionem in aliquo veniat vel venire presumat.
" Si quis vero contra hoc aliquo unquam tempore
" venerit, maledictionem omnipotentis Dei et nostram
" incurrat. Hiis testibus, Petro, Wintoniensi, etc.

" Datum per manum Ricardi de Marisco, cancellarii
" nostri, xv. die Januarii, apud Novum Templum, Lon-
" don., anno regni nostri[1] xv°."

Nulli ergo hominum, etc. Datum, etc.

Fol. 54.
A.D. 1224.

Summary of privileges granted to the abbey of Abingdon.

Transcripta Privilegiorum Abbatis de Abbendon contra Ecclesiam Sarum.

Honorius episcopus, etc. Religionis vestræ promeretur honestas, ut vos non solum in jure vestro favorabiliter foveamus, verum etiam gratiam vobis poscentibus largiamur, qui quosque religiosos cupimus in

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[1] " Iste Rex Johannes fuit coronatus circiter annum MCC°, et moriebatur anno regni sui XVII° et VI° mense: ut in Cronica Cestr. Lib. vii. cp. xxxiii."

benedictionibus dulcedinis provenire. Hinc est quod devotionis vestræ precibus annuentes, auctoritate vobis presentium indulgemus, ut de terris vestris habitis ante Concilium Generale, quas propriis manibus aut sumptibus colitis, necnon pratis, molendinis, et piscariis de quibus nunquam, sicut asseritis, decimas exsolvistis, nullus a vobis decimas exigere vel extorquere presumat. Nulli ergo hominum liceat hanc paginam nostræ concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli apostolorum ejus se noverit incursurum.

Freedom from payment of certain tithes.

Dat. Laterani, idibus Maii, pontificatus nostri anno viii°.

A.D. 1224.

The ancient privilege of exemption from certain tithes, though for a time not claimed, restored to the abbey.

HONORIUS EPISCOPUS, etc. Ex parte vestra fuit propositum coram nobis, quod cum dudum vobis a sede apostolica, ex speciali privilegio fuisset indultum, ut nulli de novalibus vestris quæ propriis manibus aut sumptibus colitis, et animalium nutrimentis decimas persolvere teneremini, quia quidem qui eidem monasterio præfuere pro tempore, vel simplicitate ducti vel distracti diversis agendis, aliquando uti privilegio hujusmodi omittentes, solvi dictas decimas, inconsultis fratribus promiserunt; vos nunc ipsius privilegii effectu frustrati nobis humiliter supplicastis, ut vos ad usum ejusdem privilegii de apostolicæ pietatis gratia restituere dignaremur; attendentes itaque quod si hoc etiam vobis non fuisset indultum, nichilominus pium esset id noviter indulgeri, presentium vobis auctoritate concedimus, ut tali negligentia non obstante, præfato uti privilegio valeatis, arcius inhibentes ne quis decimas predictorum contra privilegii memorati tenorem a vobis exigere vel extorquere presumat. Nulli ergo, etc. Dat. ut supra, etc.

A.D. 1224.

Freedom from episcopal, or other ecclesiastical control, except in cases of evident necessity.

HONORIUS EPISCOPUS, etc. Cum ab hujus seculi strepitu, vos, claustrali refugio receptantes, tanto contemplative quietis dulcedinem vobis interrumpi amarius reputetis, quanto incorrupto illi adherentes amore pro quo credimini omnia reliquisse sibi ferventius cupitis complacere: Nos vestræ volentes providere quieti, auctoritate vobis presentium indulgemus, ut nullus episcopus vel ejus officialis, seu archidiaconus, aut decanus, in vos vel fratres vestros, sine manifesta et rationabili causa, et canonica monitione premissa, excommunicationis vel suspensionis sententiam promulgare presumat. Nulli ergo, etc. Dat. Laterani, pridie kalendas Junii, pontificatus nostri anno viii°.

A.D. 1224.

Free enjoyment of all ancient liberties, immunities, and ancient and approved customs.

HONORIUS EPISCOPUS, etc. Justis petentium desideriis dignum est nos facilem præbere consensum, et vota quæ a rationis tramite non discordant, effectu prosequente complere. Quapropter, dilecti in Domino filii, vestris precibus inclinati, libertates et immunitates, necnon rationabiles et antiquas monasterii vestri consuetudines hactenus approbatas, sicut eas juste et canonice ac pacifice optinetis, vobis et per vos eidem monasterio auctoritate apostolica confirmamus, et presentis scripti patrocinio communimus. Nulli ergo, etc. Datum Laterani, v^to^ kalendas Junii, pontificatus nostri anno viii°.

Recital of privileges granted by popes Innocent and Honorius.

Tam in privilegio INNOCENTII quam HONORII, continetur hæc clausula: — Sane novalium vestrorum quæ propriis manibus aut sumptibus colitis, sive de nutrimentis animalium vestrorum, nullus a vobis decimas exigere vel extorquere presumat. Item alia clausula in utroque continetur; libertates preterea et immunitates antiquas et rationabiles consuetudines monasterio vestro concessas et hactenus observatas ratas habemus, et eas perpetuis temporibus illibatas manere sanctimus.

Ista immunitas de novalibus et de nutrimentis animalium observata est in omnibus ecclesiis in diocesi Sarum, præterquam in ecclesia de Weliford, sicut credit abbas, et, an aliter se habeat, inquiret.

De Teynton.[1]

Fol. 54 *verso.*

A.D. 1224.

Sanction by pope Honorius of the appropriation of the prebend of Teynton to the "communa" of the residentiary canons.

Honorius episcopus, servus servorum Dei, venerabili fratri episcopo Sarum, salutem et apostolicam benedictionem ;—

Solet annuere sedes apostolica piis votis et honestis petentium precibus favorem benevolum impertiri. Ex tua sane relatione didicimus, quod cum proventus possessionum ad communam ecclesiæ Sarum spectantium adeo essent exiles, quod ad cotidianam distributionem[2] residentium in eadem ecclesia non sufficerent ministrorum, Tu, cultus consideratione divini, residentibus qui portant "pondus diei et æstus" cupiens, cum plurimum id expediret ecclesiæ providere, de unanimi tui assensu capituli, statuisti prebendam de Teinton, quam in Exon. habebat diocesi ecclesia supradicta, consentiente loci diocesano, in usus ipsorum residentium convertendam. Nos igitur, tuis devotis supplicationibus inclinati. quod a te super hoc pie ac provide factum dinoscitur, dum tamen imminui non contingat certum qui esse dicitur in præfata ecclesia numerum prebendarum, auctoritate apostolica confirmamus, et presentis scripti patrocinio communimus. Nulli ergo omnino hominum liceat hanc paginam nostræ confirmationis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem Omnipotentis

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[1] This document is inserted also at fol. lviii. *verso* of the Osmund Register. See below, p. 386.

[2] Marginal note,—"Prebenda de "Teynton spectat ad communam "canonic. Sarum."

Dei et beatorum Petri et Pauli apostolorum ejus se noverit incursurum. Dat. Laterani, viii° idus Junii, pontificatus nostri anno octavo.

A.D. 1219.

Pope Honorius sanctions the rule that non-resident canons should pay one-fifth of their prebend to the "communa" of the residentiaries.

HONORIUS EPISCOPUS, servus servorum Dei, dilectis filiis decano et capitulo Sarum, salutem et apostolicam benedictionem :—

Justis petentium desideriis dignum est nos facilem præbere consensum, et vota quæ a rationis tramite non discordant effectu prosequente complere; sane cum olim a vobis de communi vestro consensu provida fuerit deliberatione statutum, ut si qui ex vobis in Sarum ecclesia personaliter non servirent, aliis continuam residentiam facientibus in eadem, *quintam partem* proventuum suarum persolverent præbendarum.[1] Nos vestris justis postulationibus grato concurrentes assensu, statutum ipsum, sicut provide et utiliter actum est, auctoritate apostolica confirmamus, et presentis scripti patrocinio communimus. Nulli ergo omnino hominum liceat hanc paginam nostræ confirmationis infringere, vel ei, ausu temerario, contraire. Si quis autem hoc attemptare presumpserit, indignationem Omnipotentis Dei et beatorum Petri et Pauli apostolorum ejus se noverit incursurum. Dat. Laterani, vii° kalendas Aprilis, pontificatus nostri anno tertio.

A.D. 1225.

Pope Honorius asks for the reservation of prebends and rents in

HONORIUS EPISCOPUS, servus servorum Dei, venerabilibus fratribus archiepiscopis et episcopis, et dilectis filiis universis ecclesiarum prelatis per regnum Angliæ constitutis, salutem et apostolicam benedictionem :—

"Super muros Jerusalem custodes posui,"—quanto eminentiorem speculam dignitatis ascendimus, tanto

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[1] Marginal notes,—"Residentia,—De quinta parte."

cathedrals and monastic and collegiate churches in favour of the church of Rome.

imminentiori debito solicitamur officii, ut vigilanti custodia nobis et aliis vigilemus; nobis quidem per meritum, aliis per exemplum; quatinus in conspectu Altissimi, conscientiæ puritas conservetur, et in facie proximi famæ integritas non lædatur. Multum cedit ad commodum animarum ut conscientiam fama non deserat, et famam conscientia contemptui non exponat, sed potius mutuis promoveantur suffragiis, et mutuis sibi promotionibus suffragentur, propter quod in vestibus Aaron, mala punica cum tintunabulis dependebant.[1] Porro dum attentius quid onus honoris exposcat, quid sarcina dignitatis desideret, multa nos cura sollicitat, multæ sollicitudinis urgemur instantia, qualiter Deo satisfaciamus et homini, et si non ut volumus et debemus, saltem prout permittimur et valemus. Sane multos multociens et audivimus et vidimus murmurantes propter expensas, quas venientes ad sedem apostolicam faciebant. Scimus autem quod ex talibus inferebat presumptio detractorum, quod labia dolosa et quod lingua maliloqua presumebant, cum nonnullos sermones in publico molientes, et inmitentes periculosius jacula in occulto, Romanam mordere niterentur ecclesiam, parati non solum ea quæ rigor justitiæ, sed etiam quæ judicium equitatis, necnon benignitatis et gratiæ, consummabat, suis oblocutionibus depravare, presertim apud eos qui "aures prurientes" habebant, et gratis erectas ad malum. Illos quoque in talibus experti sumus frequenter offendere, qui missi procurare negotia, dum ea quæ illis ad necessarias deputabantur expensas suis voluptatibus applicabant, ad miserabile mendacii subsidium recurrentes, alienis manibus impingebant, quæ proprie defraudarant.

Fol. 55.

Quia vero in hiis contra sedem apostolicam detractoribus obrepebat occasio, et ecclesiis, ecclesiarumque prelatis, necnon et aliis videbatur imminere gravamen,

[1] Exod. xxviii. 34, 35.

cum fratribus nostris diligentem curavimus habere tractatum, quo studio, qua cautela, secundum Deum et hominem inveniremus in talibus salubrem provisionis effectum, et tandem prout Domino placuit, communi et magni deliberatione consilii, rem non novam nec inexcogitatam a predecessoribus nostris sumus aggressi. Volentes, quod illi salubri consilio providerunt, efficaci opere consummare; videlicet, ut ad opus sedis apostolicæ in singulis cathedralibus ecclesiis et aliis prebendalibus, præbendæ singulæ reserventur; et interim, donec id fiat, competentes in eisdem redditus assignentur. In monasteriis vero, et ceteris regularibus domibus, ac collegiatis ecclesiis, necnon de bonis episcoporum, secundum facultates suas, constituantur certi redditus pro prebendis, quorum proventus in commune recepti, tam in nostras quam in fratrum nostrorum necessitates, necnon capellanorum cancellariæ hostiariorum, aliorumque sedis apostolicæ officialium, convertantur, et sic et provideatur nostris in vitæ necessariis, et gratis omnibus omnia pro quibuscunque negotiis venientibus ministrentur, nec sit qui per se vel alium expresse vel tacite aliquid exigat, vel etiam sponte oblata recipiat, præter bullæ redditum consuetum.

Quod si quis Giesiticus[1] tantæ cupiditati animum audebit exponere, quod, contra prohibitionis nostræ rigorem, manus ad munus quantumcumque gratuitum presumat extendere, tantæ pœnæ duritie subjacebit, quod præter publicæ confusionis opprobrium, culpam in pœna cognoscet. Quis igitur frater gratiæ, quis devotionis filius, quis Sponsi et sponsæ dilectus, ad hujusmodi statum ecclesiæ, consilio et auxilio, non assurget? An non licet, non decet, non expedit, ut sic filiæ dexteram porrigant ad subsidia matris, quæ occupationibus multis et magnis involvitur pro neces-

[1] Note,—"Sic dictus a Giesi (=Gehazi), ministro Elisæi (iv. Reg. " iv. 5). *Simoniacus* scilicet."

sitatibus filiarum? Nonne id quamplures ecclesiarum prelati, magnique testimonii viri tempore Generalis Concilii suadebant? Nonne id toto videbantur desiderio aspirare? tunc tamen sedes apostolica distulit, no videretur ad hoc concilium convocasse. Ne igitur tam pii, tam sancti propositi, consummatio retardetur, per quod multum crescere poterit decor ecclesiæ Dei, multaque subtrahi occasio detrahendi, universitatem vestram monemus, rogamus, et hortamur in Domino, per apostolica scripta vobis mandantes, quatinus ad executionem provisionis hujus, tam in cathedralibus quam aliis, ut dictum est, ecclesiis, impendatis sic et opem et operam efficacem, quod interprete facto, monstretur quantum domus Domini vos decor alliciet, quantum sponsi et sponsæ amor accendat, quantum multorum relevatio moneat, quantumque utilitas generalis inducat. Ceterum, cum ad relevanda ecclesiarum onera et gravamina prelatorum, prout possumus, intendamus, de prebendis clericis Romañ. vel ab apostolica sede concessis, duximus providendum, ut postquam fuerint predicta completa, cum eas vacare contigerit, ad proprias ecclesias revertantur, ne si successive conferantur extraneis, sicut aliquando consuevit, filiis ecclesiarum, qui continuo servitio resident, redderentur inutiles, et utilitate quodammodo fierent alienæ.

Dat. Laterani, quinto kalendas Februarii, pontificatus nostri anno nono.

A.D. 1224. Letter from bishop Richard Poore to

RICARDUS, divina permissione, Sarum ecclesiæ minister humilis, viro venerabili et dilecto filio W., decano Sarum, salutem, gratiam, et benedictionem:—[1]

Mandatum domini Londoñ. suscepimus in hæc verba:—Venerabili fratri, et amico in Christo karissimo,

[1] Marginal note,—"Istæ litteræ venerunt circa principium Adventus "Domini."

the dean, enclosing a mandate received from the archbishop of Canterbury, through Eustace bishop of London, requiring his attendance in London to hear the claims of the pope.

Fol. 55 *verso.*

Ricardo, Dei gratia, Sarum episcopo, Eustachius, divina permissione London. ecclesiæ minister humilis, salutem in Domino sempiternam: Mandatum domini Cantuariens. suscepimus in hæc verba.—"Stephanus, "Dei gratia, Cantuar. archiepiscopus, totius Angliæ "primas, et sanctæ Romanæ ecclesiæ cardinalis, "venerabili fratri Eustachio, eadem permissione Lon-"don. episcopo, salutem in Domino: Fraternitati ves-"træ mandamus, quatinus omnes suffraganeos nostros "vocetis, ut veniant London. in crastino Epiphaniæ "Domini, et vocent decanos cathedralium ecclesiarum, "et archidiaconos suos, abbates etiam et priores con-"ventuales, ut similiter London. veniant, audituri man-"datum domini papæ termino memorato."—Hujus igitur auctoritate mandati vobis mandamus quatinus dictis die et loco, secundum formam prescriptam, compareatis.

Vos igitur secundum formam prescriptam, presentiam vestram dictis die et loco exhibeatis. Valete.

A.D. 1224.

Letter from bishop Richard Poore to the dean and chapter to a similar effect.

RICARDUS, divina permissione Sarum ecclesiæ minister humilis, venerabilibus viris et dilectis in Christo filiis, dño Willielmo decano, et capitulo Sarum, salutem, gratiam et benedictionem:—[1]

Mandatum dni Londoniensis episcopi suscepimus in hæc verba:—"Venerabili in Christo fratri et amico "karissimo R., Dei gratia Sarum episcopo, E. eadem "gratia London. ecclesiæ minister humilis, salutem in "Domino sempiternam. Mandatum domini Cantuarien-"sis in hæc verba suscepimus,—Stephanns, Dei gratia, "Cantuar. archiepiscopus, totius Angliæ primas, et "sanctæ Romanæ ecclesiæ cardinalis, fratri E. eadem "gratia London episcopo, salutem in Domino:—Man-

[1] Marginal note,—"Ista duo paria litterarum sequentium venerunt "Dominica in Quadragesima."

" damus vobis quatinus pro officii vestri debito fa-
" ciatis vocari omnes episcopos, abbates non exemptos
" a nobis, et omnes priores, et omnes decanos cathe-
" dralium ecclesiarum, quam prebendalium et monas-
" teriorum, et aliarum domorum religiosarum ac col-
" legiatarum, in virtute obedientiæ et sub pœna
" suspensionis, eis districtius injungentes, ut intersint
" London. concilio, quod erit Dominica post Pascha,
" qua cantatur '*Misericordia Domini.*'[1] Et significetur
" omnibus prædictis, ut interim deliberent, et plene
" instructi veniant ad respondendum nuncio[2] domini
" papæ super petitione quam fecit ex parte domini
" papæ. Et hoc faciant, omni occasione et dilatione
" postpositis. Ut autem sciatis qui sunt abbates ex-
" empti a nobis, eos vobis duximus nominandos;
" videlicet, abbas Sĉi. Albani, abbas Westmonasterii,
" abbas Sĉi. Edmundi, abbas Sĉi. Augustini Cantuar."

Abbots who could claim exemption.

Hujus igitur auctoritate mandati, vobis mandamus, quatinus dictis die et loco, præfato intersitis concilio; omnes insuper superius nominatos secundum formam ejusdem mandati vocandos citari faciatis, ut sub pœna superius expressa plene instructi, eisdem die et loco, præfato intersint concilio. Hujus igitur auctoritate mandati, vobis mandamus, quatinus formam subscriptam, quantum in vobis est, exequamini. Valete.

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c. A.D. 1225.

Bishop Richard Poore sends letters of Otho, the papal legate,

RICARDUS, divina permissione, Sarum ecclesiæ minister humilis, viris venerabilibus et dilectis in Christo filiis, dno. W. decano et capitulo Sarum, salutem, gratiam, et benedictionem.

Litteras magri Ottonis, nuncii domini papæ, suscepimus in hæc verba,—" Venerabili in Christo patri et
" domino . . Dei gratia Sarum episcopo, Otto, domini

[1] That is, the second Sunday after Easter, when the Introit was from Psalm xxxiii. 5.

[2] The papal legate was OTHO (or OTTO). See Roger of Wendover (Bohn's edition), ii. 467. See also below, p. 372.

to the dean and chapter, demanding "procuration money" for himself from certain churches in the diocese.

" papæ subdiaconus et capellanus, cum devotione
" salutem. Paternitatem vestram duxi presentibus
" attentius deprecandam, quatinus ab ecclesiis vestræ
" diocesis quæ consueverunt legatos et nuncios sedis
" apostolicæ procurare, et ad hoc sufficientes existunt,
" procurationes pro me exigi faciatis, michi London.
" quam citius poteritis transmissuri; ita tamen quod
" unaquæque procuratio summam duarum marcarum
" ullatenus non excedat; pro certo scientes quod eas-
" dem procurationes nolo, novit Dominus, imbursare,
" sed tantum pro negotiis sedis apostolicæ, morari
" London. me oportet, quod tam illæ quam aliæ quas
" habere potero in necessariis, quæ evitare non valeo,
" consumentur. Valete."

Suscepimus et alias litteras ab eodem in hac forma;—

" VENERABILI IN CHRISTO patri, [RICARDO], Dei gratia
" Sarum episcopo, OTTO *etc.*—Vestra paternitas non
" ignorat quod dominus papa suis dedit mihi litteris
" in mandatis, ut de omnibus falsariis Angliæ deli-
" genter inquiram, et quos invenero hujus criminis
" reos esse, puniam juxta constitutionem contra fal-
" sarios promulgatam, propter quod vestram paterni-
" tatem, ex parte sedis apostolicæ, instanter postulo
" et requiro quatinus dispensationes, si quas, super
" pluribus beneficiis optinendis, in vestra diocesi
" sciveritis impetratas, illas mihi sine mora London.
" faciatis deferri, ut mandatum apostolicum exequar
" sicut videro expedire. Valete."

Cum igitur dictus magister Otto, pro quibusdam domini papæ negotiis apud London. expediendis, necesse habeat, ut asserit, moram ibidem facere; nec possit, nec velit, quod loca remotiora discurreret; vobis mandamus quatinus cum capitulum Sarum legatos aliquos

procuraverit, procurationem juxta formam præmissam ei provideatis, ipsam nobis ante mediam Quadragesimam quæ instat transmittentes, ut eam, simul cum aliis procurationibus a diversis domibus religiosis diocesis nostræ ei provisis liberari faciamus. Mandatum etiam ejusdem circa dispensationes supradictas diligenter exequamini; fines mandati in nullo excedentes. Bene valete.

Settlement of dispute between Hugh, abbot of Abbotsbury, and Herbert, rector of Helton.

CUM CONTROVERSIA esset inter dominum Hugonem, abbatem de Abbotesbury, et Herebertum, rectorem de Helton, super pastura de Helton,[1] quam dictus Herbertus dicebat ad ecclesiam ejusdem pertinere,—tandem, ad petitionem ejusdem Herberti, præmemoratus abbas ad Helton accessit, homines manerii illius in curiam suam convocavit, et ad rei veritatem super hoc plenius inquirend. in presentia sua et præfati Herberti, et Henrici de Muleborne, Galfridi de Abbotesbury et Galfridi capellani de Blaneford Brion, Randolf Barnage, Roberti, prepositi, et multorum aliorum in plena curia dicti abbatis, tunc presentium, tactis sacrosanctis, jurare fecit Simonem de Anestye, Jordanum de Abre, Ricardum Longum, de Niweton; Rogerum Wallens. de Helton, Ricardum Storye, et Sampson Sybard, quod super memorata controversia, nec veritatem supprimere, et nec falsum scienter proferrent; qui, jurati, dixerunt per sacramentum suum, quod omnes rectores illius ecclesiæ, quos ibidem venerunt vel audierunt, semper habuerunt oves, boves, vaccas, porcos, et cætera animalia sua, cum ovibus, bobus, vaccis, porcis et animalibus abbatis ubique in pastura præmemorata manerii, sine numero declarato, libere et absque omni contradictione abbatis, vel ser-

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[1] This it is presumed is HILTON, which is not far from Blandford, in Dorset.

vientium suorum. Et de bosco abbatis, housebote, haybote, et necessaria ad faldam suam faciendam, et boscum ad focum suum.

Fol. 56.

Statutum de Custodia Sigillorum.[1]

A.D. 1214.

On the custody of the "seals" of the chapter.

Anno ab Incarnatione Domini MCCXIIII., in crastino Epiphaniæ, presentibus dominis Ricardo, decano, H. cancellario, et multis aliis quorum nomina subscripta sunt, facta est hæc constitutio in capitulo Sarum; videlicet, quod nunquam majus sigillum debet aperiri, nisi ad confectionem scripti autentici, et hoc fiat in presentia domini decani, cancellarii, et aliorum canonicorum qui commode ad hoc possint venire. Rescriptum autem hujus scripti in registro ecclesiæ Sarum per visum predictorum debet notari, et in thesauro poni. Istud autem majus sigillum per assensum decani et cancellarii custodiæ duorum canonicorum fidelissimorum debet tradi, nisi Cancellarius in propria persona presens ibidem possit esse, qui cum alio canonico sigillum ipsum possit custodire. A die autem constitutionis hujus, si quæ charta fuerit confecta vel impressa illo veteri osseo sigillo, pro nulla reputabitur, quin ipsum sigillum quasi pro damnato propter multiplices quorundam excessus habetur.

The greater seal.

The lesser seal.

Usus autem minoris sigilli erit ad citationes faciendas, amicabiles preces offerendas, redditus exigendos, et ad alios usus ecclesiæ necessarios, secundum

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[1] This is an especially interesting document, as having been drawn up in the days Richard Poore, afterwards bishop and the founder of the new cathedral, was dean, and evidently with the removal from Old Sarum in immediate prospect. The *whole* document, though bearing a title referring only to the matter of the "chapter seals" is, as will be seen, of much greater extent, and is frequently alluded to as "*Nova Constitutio*." It is so termed at its close, immediately before the list of canons present and consenting to it. See p. 379.

visum et assensum canonicorum et aliorum ad ejus custodiam per assensum decani et cancellarii deputatorum.

Super residentia[1] canonicorum facienda ita provisum est; videlicet, quod quarta pars canonicorum, per totum terminum statutum, continuam annuatim faciat residentiam, una cum quatuor personis ecclesiæ, qui secundum constitutiones bonæ memoriæ Osmundi Sarum episcopi continuam facere tenentur residentiam, exceptis illis canonicis qui per regem, archiepiscopum, vel episcopum, exempti sint. Si quis vero statutis terminis suam non poterit, et hoc rationabili causa ostensa, facere residentiam, *quintam portionem* præbendæ[2] suæ secundum ipsius valorem et rectam estimationem residentibus, vel ad alios usus secundum consilium decani ecclesiæ necessarios, absque omni contradictione præstabit.

On the residence required of canons.

Canons not residing to forfeit one fifth of their prebend.

Si quis[3] canonicorum, seu vicariorum forinsecorum,[4] ante "*Lætare Jerusalem*"[5] obierit, et terram præbendæ suæ seu vicariæ propriis sumptibus excoluerit, vel ad excolendum tradiderit, qui fructus anni percipiet laborem illi qui terram excoluit, sine aliqua diminutione, refundet, ad valorem pretii illius die in quo canonicus decedit. Si vero idem canonicus præbendam suam ad firmam liberavit, et ante "*Lætare Jerusalem*" vel post firmarius decesserit, et terram præbendæ propriis sumptibus excoluerit, canonicus sive alius fructus recipiens mortuo laborem plenarie refundet. Item, si

Rules as to the apportionment of claims for tillage and the produce of a prebend, between an incoming, and the representatives of an outgoing or deceased prebendary.

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[1] This section is usually referred to as "Constitutio et provisio super "residentia canonicorum."

[2] Marginal note in MS.,—"Pro "quinta portione, vide confirma- "tionem per Honorium P.P." (See p. 366).

[3] This section is usually quoted as "Ordinatio de fructibus perci- "piendis," Lib. Stat. *cp.* xlviii., *fol.* 39.

[4] The "vicarii forinseci" were those engaged in the various prebendal parishes, as opposed to the "vicars" employed only at the cathedral.

[5] "*Lætare Jerusalem*" is Midlent Sunday; so called from the first words of the introit for the day.

canonicus Dominica qua cantatur "*Lætare Jerusalem*" decesserit, vel infra festum Sancti Michaelis, idem canonicus habebit omnes fructus terræ tam seminatæ quam ad illud terminum seminandæ, ac etiam fenum, præter illud "*Inhok*,"[1] quod ad warectum pertinet, de quo habebit defunctus duas garbas, et communa tertiam habebit. Habebit etiam defunctus omnes decimationes tam bladi quam omnium aliarum rerum quæ decimari solent infra festum Sancti Michaelis; et post illum terminum, tertiam partem totius præbendæ anni sequentis cum communa quæ duas partes habebit. Habebit etiam defunctus omnes redditus assisos, usque ad festum Sancti Michaelis post decessum suum. Eodem modo si vicarius forinsecus post "*Lætare Jerusalem*" obierit, omnes fructus vicariæ suæ ad ipsum pertinentes, usque ad festum Sancti Michaelis, plenarie recipiet; salvo tamen servitio quod ipse ad prædictum terminum inveniet de fructibus vicariæ.

Item, si vero canonicus obierit in festo S. Michaelis, vel post infra Dominicam qua cantatur "*Lætare Jerusalem*," redditus illius termini in quo moritur[2] accipiet, et omnes fructus prius collectos, excepto antiquo implemento, si quid illi præbendæ debetur, et tertiam partem præbendæ suæ per annum sequentem. Ipsa vero præbenda in manus decani et capituli accipietur. Et si canonicus substitutus eam ad firmam velit recipere, ipsam recipiet, præstita cautione solvendi pretium taxatum, ad valorem et estimationem præbendæ suæ, sine omni mutilatione. Miserum est et iniquum bona communæ, de quibus tot pauperes sustentantur,

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[1] *Inhok*,—Bishop Kennett defines this as signifying any corner or out part of a common field ploughed up and sowed (and generally fenced off) within that year, whereas the rest was *warecta*, or fallow-land. The latter portion of the word he considers to be from *hoke*, a nook or corner. See his Glossary (in Parochial Antiquities) *sub voce*. See also Notes and Queries, 5th series, vol. x., p. 520.

[2] Marginal note in MS.,—"De redditu post obitum."

mutilare, et tertiam partem defuncti fratris scienter diminuere. Si vero alius quam canonicus substitutus ad firmam per annum ipsam tenere voluerit, præstita cautione solvendi prætaxatum pretium ad statutos terminos, eam recipiet, et etiam præstita cautione fidejussoria quod canonicus substitutus per firmam ipsius nullum per eum sentiet in præbenda detrimentum.

On the dress and demeanour of clerks in choir.

De[1] habitu et honestate clericorum chorum ingredientium, cujuscunque sit gradus, ita statutum est, quod capas[2] habeant nigras integritate decentes, et ad minus talares[3] cum superpelliceo capæ longitudinem non excedente. Installati pilliolis[4] nigris utantur. Tam installati quam non installati calciamenta[5] habeant honestati et religioni convenientia, et alia indumenta clericum decentia et in nullo reprehensibilia.

On silence and behaviour in choir.

Horarum autem tempore, mutua caveant colloquia nisi secretius eliciatur responsio, vel fiat interpellatio propter servitium, vel alia negotia ecclesiæ facienda. Litibus, cachinnis, et derisionibus, modis omnibus abstineant. Si qui vero in hujusmodi fuerint consueti, et a majoribus reprehensi noluerint castigari, per decanum et capitulum, pœna arceantur graviori. Ante et post tempus horarum, in choro seu presbiterio, mutuis non utantur colloquiis nisi de bonis moribus; et hoc voce submissa, quin specialiter loca illa orationibus deputata sunt. In aliis autem ecclesiæ partibus, si velint, colloquiis utantur; sollicite tamen

Talking forbidden except on fitting subjects and in a low tone.

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[1] This section is referred to as—"Constitutio de habitu et honestate "clericorum."

[2] *Capas*,—these were the *choral* copes, which were large and full flowing cloaks of black woollen stuff. They opened downwards from the breast, and were sewn up as far as the throat, round which was a hood. See Rock's "Church "of our Fathers," ii. 51, and Chambers' "Worship in England "in the 13th Century," p. 25.

[3] *Talares* = albs: the ordinary expression is "talaris tunica."

[4] *Pilliolis* = caps.

[5] *Calciamenta* = shoes, or sandals.

provideant quod eorum colloquium omnimodo tumultu careat.

Conversation with women to be avoided.

Preterea clerici singuli et universi in ecclesia mutua studeant evitare colloquia cum fœminabus, de quibus possit suspicio oriri, quin pro talibus non modicum possit ecclesiæ generari scandalum et detrimentum. Comestiones etiam et potationes cum hujusmodi mulieribus in ecclesia sub anathematis interminatione prohibentur.

On the condition of the vicars.

Super conditione vicariorum in hujusmodi forma carta a decano et capitulo confecta est;—

"Universis sanctæ matris ecclesiæ filiis ad quos præsens carta pervenerit, Ricardus, Sarum ecclesiæ decanus, et ejusdem ecclesiæ capitulum, salutem in *vero Salutari.* Noveritis nos unanimiter et concorditer subscriptam constitutionem super conditione vicariorum prælibatæ ecclesiæ fecisse in hunc modum:—

Vicars not removable save from just cause.

Cum aliquis vicarius ad aliquam vicariam præsentatus fuerit et admissus, de cætero non poterit amoveri nisi de causa enormi et manifesta.

Daily allowance to vicars.

Quilibet vicarius singulis diebus *denarium diurnum* recipiet nomine communæ, quicquid contingat de communa canonicorum.[1] In festis vero duplicibus, et in tribus diebus Rogationum, *duos denarios* nomine communæ percipiet, et in die octavarum Assumptionis beatæ Virginis, et in festo Sancti Martini. Cum autem canonicus residens fuerit, nihilominus vicarius ejus prædictam communam recipiet, sive fuerit ad mensam sive non.

Cum vero vicarius de itinere redierit, communam illius diei recipiet quacunque hora venerit. Si quis vero vicarius forte matutinis non interfuerit, rationabili causa impediente, nihilominus communam illius diei percipiet.

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[1] Marginal note,—"Alia communa canonicorum, alia vicariorum."

Si quid legatum fuerit canonicis specialiter, vel alicujus boni viri dono collatum, soli canonici illud percipient.

On legacies, how to be appropriated.

Si quid legatum fuerit vicariis specialiter tanquam vicariis, vel alicujus boni viri dono collatum, soli vicarii illud percipient.

Si quid legatum fuerit *communæ*, vel alicujus boni viri dono collatum, sine expressione canonicorum vel vicariorum, tantum inde vicarius quantum et canonicus residens percipiet.

Et si forte canonicus, vel vicarius, absens fuerit pro negotiis ecclesiæ, per considerationem capituli, dum absens fuerit, communam percipiet et expensas necessarias.

Expenses allowed to canons or vicars when absent on business of the church.

Quod ne posteris veniat in dubium, et ne alicujus possit machinatione convelli, hanc constitutionem sigillorum nostrorum appositione duximus roborandam.

Dat. per manum Hugonis, cancellarii; anno ab Incarnatione Domini 1214, xvii. calend. Octob." [Sept. 15].

Si in aliqua prebenda, aliqua fuerint enormia seu notoria, et per negligentiam vel impotentiam canonici seu procuratoris ejus duraverint inemendata, dominus decanus, seu alius ab eo missus, visitationem faciet, errataque corriget, capellanorum mores et ordinationes inquiret, et si opus fuerit correctionis stimulum apponet; dilapidata et dispersa recolliget, librorum vestimentorumque defectum de bonis prebendæ suppleri faciet, et ad libitum ipsius unius diei procurationem laute percipiet.

On the visitation of prebends by the dean.

Nomina canonicorum qui presentes fuerunt in crastino Epiphaniæ quando predicta "*Nova Constitutio*" facta fuit:—

Names of canons present at the framing of this "New Constitution."

Ricardus, Decanus.
Robertus, Precentor.
Hugo, Cancellarius.
Th., Thesaurarius.

Adam, Archidiaconus Dorset.
Hunfridus, Archidiaconus Sarum
A. Archidiaconus Berkesir.
Magr̃ R. Archidiaconus Wiltes.
Magr̃ Th. Subdecanus.
A. Succentor.
Gilebert. de Lacy.
Phil. de Havekech.
Johannes de Meones.
Robs de Sanford.
Magr̃ Magnus.
Daniel de Longo Campo.
Galfr. de Winton.
Magr̃ Will's de Wylton.
Johannes Avenant.
Magr̃ Will's de Teale.
Gregorius de Cumbe.
Phil. de Sco. Edwardo.
Robertus Coterell.
Herbertus.
Alex. de Winesham.
Steph. Ridell, literator.
Rog. de Basingeham.
Abbas de Scireburn.
Abraham, capellanus.
Ricardus, persona.
Will's de Wilton.
Galfr. de Burgo.
Robertus de Brimton.
Hugo de Templo.
Magr̃ T. de Haselberg.
Elyas de Bristol.
Galfr. de Bocland.
A. Archid. Cantuar.
Barthol. Archid. Winton.

c. A.D. 1108.

Bishop Roger and the dean and chapter certify to the gift by Serlo of the church of Teynton and others to Sarum.

UNIVERSIS SANCTÆ MATRIS ECCLESIÆ FILIIS, archiepiscopis, episcopis, archidiaconis, clericis, et omnibus ad quos ista carta pervenerit, R. episcopus, totusque conventus sanctæ Mariæ Sarum, salutem :—

Universitati vestræ innotescimus, quod Serlo, collector Devon., concessu domini regis H., et nostra petitione, concessit et dedit Deo et sanctæ Mariæ, et ecclesiæ nostræ Sarum, ecclesias quas tenuerat in Devon., videlicet, ecclesiam de Teinton, et illam de Herburnat̃., et illam de Alcinton, et illam de Alvinton, cum capellis, decimis, et terris, et singulis quibus beneficiis ad eas pertinentibus, in prebendam, et similiter domos et terram quæ fuit Rogeri Patin, et domos et terram quæ fuit Herfridi in civitate Winton, quas ab eis emit, concessu domini regis H. Nos autem sub gratia mutuæ dilectionis et recompensationis simul cum caritatis intuitu, ipsam prebendam Ricardo, ipsius Serlonis nutrito, dedimus, et post Ricardum semper propinquiori in progenie qui aptus et idoneus ad servitium in ecclesia nostra faciendum fuerit, in perpetuam elemosinam concessimus. Et ut hæc elemosina nostra et donatio propinquis de posteritate illorum rata et inconcussa conservetur, attestatione litterarum nostrarum et impressione sigillorum nostrorum communivimus. Hiis testibus, Serlone, decano; Godwino, cancellario; Harding, thesaurario; Nigello de Kalñ.; Joel, archidiacono; Willielmo, subdecano: magr̃o Ailwino; Turgis; Ainulfo; Waltero Gurmund.; Ailwardo; Henrico Keneward; Galfrido Martel; et multis aliis.

The prebend to be enjoyed from time to time by the nearest of kin to Serlo, who should be found fit and qualified.

REGIA CONFIRMATIO CARTÆ PRÆDICTÆ.

c. A.D. 1109.

Confirmation of the above gift of Teynton, &c. to

H. REX ANGLIÆ, Willielmo episcopo, et archidiacono Devon., et omnibus fidelibus suis, Francis et Anglis, salutem :—

Sciatis me concessisse et velle conventionem quæ facta est coram me inter Rogerium episcopum Sarum et

the church of Sarum by king Henry I.

Serlonem, collectorem meum Devoñ.; scilicet, ecclesiam de Teinton, et illam de Herbernaf.; et illam de Alvinton; et illam de Elenton; cum omnibus capellis et aliis appendiciis suis, et de domibus et terris quas emit in civitate mea Winton, de Rogero Patin et Herefrido, concessu meo. Quare volo et firmiter precipio, quod sicut Rogerus episcopus ipsam prebendam Ricardo predicti Serlonis filio dedit, et post Ricardum semper propinquiori in progenie, qui ad hoc idoneus fuerit, concessit, tanquam elemosina mea propria illis donetur; et sic prebenda cum summa pace remaneat.

TESTIBUS, Willielmo, epõ Winton; et Roberto epõ Lincolnensi; et Roberto, comite Glouerniæ, et Roberto comite Lecestrensi, apud Westmonasterium.

A.D. 1227.

Charter of bishop Richard Poore reciting the surrender by the representatives of Serlo, of all their rights in the prebend of Teynton.

OMNIBUS CHRISTI FIDELIBUS presens scriptum inspecturis, R. divina permissione Sarum ecclesiæ minister humilis, et ejusdem loci Capitulum, salutem in Vero Salutari:

Noverit universitas vestra quod cum nobis movisset questionem magri. R. de la Cnoll super prebenda de Teinton, tanquam proximi de progenie bonæ memoriæ Serlonis quondam collectoris Devon., occasione quorundam instrumentorum quæ ipsa progenies dicebatur ab ecclesia nostra quondam optinuisse, tandem dictus R. et major pars et sanior dictæ progenei, veluti magr̃ M. de Buketon, canonicus Exon., dñs W. de Mewy, G. de Spineto, Roger. de Cadewyrth, et alii quamplures clerici et laici, quorum nomina esset hic difficile enumerare, totum jus suum quod se dicebant habere in memorata prebenda de Teinton, pure et absolute, simplici corde, Deum habentes præ oculis, pro salute animarum suarum, similiter et antecessorum et successorum, Deo et beatæ Mariæ Sarum in puram et perpetuam elemosinam resignarunt, ad votum nostrum, nostræ gratiæ se penitus supponentes. Et in hujus rei testi-

monium sigilla nostra presenti scripto duximus apponenda.

Actum est hoc publice in capitulo Sarum in termino Assumptionis beatæ Mariæ, anno gratiæ MCCXXVII°. Et ibidem resignaverunt idem magr̃ Ricardus et magr̃ Michael in manus episcopi cartas suas quas super hoc habuerunt, quæ ibidem cancellatæ fuerunt et repositæ in thesauro Sarum.

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c. A.D. 1118.

Concession to Arnulf "Falcarius" and his heirs, that they should have the right to present to certain prebends given by Arnulf to Sarum.

Fol. 57 *verso.*

ROGERUS, DEI GRATIA, SARUM EPISCOPUS, universis sanctæ ecclesiæ filiis, salutem in Domino.

Sciatis nos concessisse et presenti carta confirmasse Arnulfo, Falcario, et heredibus suis, ut ipsi eligant et presentent clericos idoneos qui instituantur [ad] prebendas quas ipse Arnulfus adquisivit ecclesiæ nostræ, consensu et voluntate Henrici regis Angliæ.

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c. A.D. 1120.

Command from king Henry I. that the covenant above recited be faithfully observed.

HENRICUS REX ANGLIÆ, R. episcopo et S. decano et conventui Sanctæ Mariæ Sarum, salutem.

Conquestus est mihi Arnulfus, Falconarius, quod non tenetis ei conventionem quam fecit cum Osmundo episcopo et conventu vestro de prebenda illa quam dedit Deo et sanctæ Mariæ, cum G. filio suo in ecclesia Sarum, consensu Willielmi regis, fratris mei, per illam conventionem quam mihi recognovistis, et coram me et coram archiepiscopo stabilem et firmam stare concessisti prædicto Arnulfo, dare prædictæ ecclesiæ Sarum alteram prebendam cum Hunfrido, filio suo. Quare volo et firmiter precipio, quod teneatis ei et posteris suis quam fecit conventionem. Quod si nolueritis, archiepiscopus faciat fieri; si non, reddo sibi et propinquis de genere suo natis, prebendas de me et heredibus meis in perpetuum tenendas libere et quiete, sicut Willielmus Rex, pater meus, de dominico suo ipsi Arnulfo, pro servitio suo, dedit.

A.D. 1144.

Confirmation by pope Lucius II. of the right of the church of Sarum to the prebends of Marlborough and Blewbury, Shipton, and Uffenton.

LUCIUS, EPISCOPUS, etc. Dignum est et honestati quietum, ut qui ad ecclesiarum regimen divina sumus dispensatione assumpti, ea et a pravorum hominum nequitia tueamur, et scripto curemus apostolico communiri. Hac igitur consideratione inducti, et vestris precibus inclinati, prebendas vestras de Merleberge et Bleobirie et Sipton et de Uffenton, cum omnibus pertinentiis suis sicut xl. annis rationabiliter tenuistis, et nunc pacifice possidetis, necnon et ecclesias aliosque redditus quos justo vos communi titulo possidetis, velut in auctenticis scriptis venerabilium fratrum nostrorum Cantuariens. archiepiscopi et episcopi Sarum continetur, vobis, et per vos, ecclesiæ vestræ, auctoritate apostolica, confirmamus, et presentis scripti patrocinio communimus: Statuentes ut nulli hominum liceat hanc paginam nostræ confirmationis infringere, vel ei, ausu temerario, contraire. Si quis autem hoc attemptare presumpserit, indignationem Dei Omnipotentis, et beatorum Petri et Pauli apostolorum, se noverit incursurum.

Fol. 58.

c. A.D. 1225–27.

Summons to Stephen, a cardinal, to attend a meeting of chapter at Lincoln.

LINCOLN.—S. FRATRI SUO ET CONCANONICO.

W. DECANUS[1] ET CAPITULUM. Sicut non ignoratis, provisus fuit dies de convocatione omnium fratrum nostrorum in crastino Nativitatis Beatæ Mariæ facienda, verum quia tunc propter turbationem regni presentiam domini episcopi habere non potuimus, nec etiam quorundam fratrum nostrorum, virorum magnorum, qui ad hoc fuerunt vocati, diem illum distulimus. De consensu igitur dicti domini episcopi provisum est de convocatione omnium fratrum nostrorum iterum facienda in octabis Purificationis beatæ Mariæ, ad ea, quæ tunc fuerunt provisa, emendenda. Et ideo mandamus, vobis firmiter injungentes, quatinus in predictis octabis, presentiam vestram in ecclesia Lincolniensi exhibeatis, ut ecclesiæ nostræ negotia expedienda, una-

[1] The deanery of Lincoln was held, from 1223–39, by WILLIAM DE TOURNAY. *See* Hardy's edition of Le Neve's "Fasti," II. 30.

nimi provisione, sicut decet, effectui mancipentur. Veniatis autem instructi super articulis vobis in primis citatoriis expressis, et super hiis maxime ut defectus in prebenda vestra, si qui inventi ibi fuerint —puta, librorum, ornamentorum, cancelli, et consimiles, interim sint emendati. Item, ut infra predictam diem prebendæ vestræ possessiones, redditus, libertates, jura, emolumenta, onera, et alienationes, si quæ facta fuerint, et per quem, et quo tempore, diligenter inquiratis; et præfata, in scriptum redacta, Lincolniæ vobiscum deferatis; ut per consilium vestram et fratrum nostrorum emendationem recipiant, quæ per dominum episcopum et nos et fratres nostros poterunt expediri.

A.D. 1227.

Pope Gregory IX. protests against any jurisdiction being exercised over a cardinal.

GREGORIUS, EPISCOPUS, servus servorum Dei, etc. . . Speravimus hactenus ut tanquam viri providi et modesti, eum erga nos et Romanam ecclesiam gereretis devotionis affectum, ut non solum contra quemquam cardinalium, sed nec etiam contra familiares eorum aliquid ageretis, unde sumi posset contrarium argumentum. Sed quod grave gerimus et indignum, vos, debita relegata modestia, novam et inauditam jurisdictionem in dilectum filium nostrum Stephanum,[1] Sancti Adriani diaconum cardinalem, pro eo quod est concanonicus vester, velle videmini usurpare; dum per litteras vestras, quibus ei vos, insultationis alloquio, præmisis-

[1] This "Stephen" was made cardinal deacon of St. Hadrian according to Ciacconius (or rather his annotator Oldoinus) by pope Innocent III., *c.* 1212, at the same time as Stephen Langton. He was afterwards promoted by pope Gregory IX. to be cardinal priest of Sta. Maria Transtiberina. This deed is interesting as settling a disputed point, as to Gregory IX., and not Honorius III., having so promoted him. He was employed on important state affairs, and affairs of the church, not only under the two popes above mentioned, but also under Innocent IV., and his name occurs in many of their documents. According to Oldoinus, cardinal Stephen died at Naples, Dec. 8, 1254, and was buried in the cathedral church of that city.

tis, mandastis eidem firmiter injungentes ut usque ad certam diem in ecclesia Lincolniensi sui presentiam exhiberet, instructus super variis articulis, pro quibus, alia vice, citaveritis eundem, sicut transmissæ ad eum litteræ protestantur. Quare nobis etiam injuriam moliri videmini, cum cardinalis non nisi summi pontificis jurisdictioni noscatur de jure subesse. Nolentes igitur ut dictus cardinalis propter hoc, ad partes vestras accedat, et dignum ducentes ut aliquis ad nos, a latere vestro, mittatur, causam quare citatus fuerit, nobis plenius narraturus, revocato, si quid contra predictum cardinalem temere presumpsistis, presentium auctoritate vobis firmiter precipiendo, mandamus, quatinus tu, fili decane, in proximo festo Omnium Sanctorum, nostro te conspectui personaliter representes, et vos, capitulum, unum vel plures, vice vestri, ad nostram presentiam destinetis. Alioquin dilectis filiis abbati et priori S. Mariæ, et magro. Johanni Romano canonico Eboracens., nostris damus litteris in mandatis, ut vos hoc per censuram ecclesiasticam, appellatione remota, compellant. Dat. Laterani, kalendis Aprilis, pontificatus nostri anno primo.

F. 58 *verso.*

[In the original manuscript there is here inserted a *second* copy of the "bull" of pope Honorius respecting the prebend of "Teynton," which will be seen at p. 365.]

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c. A.D. 1225.

Bishop R. Poore ordains that the prebend of Teynton, after the decease of M. de

Omnibus Christi fidelibus ad quos presens scriptum pervenerit, Ricardus, divina permissione Sarum ecclesiæ minister humilis, salutem æternam in Domino.

Cum proventus possessionum ad communam ecclesiæ Sarum spectantium adeo sint exiles, quod ad cotidianam distributionem residentium in eadem ecclesia non sufficiant ministrorum, consideratione cultus divini provocati, et laboribus eorum qui "pondus diei et æstus"

compassi; id ecclesiæ nostræ honori plurimum expedire perpendentes, unanimi consilio et capituli nostri assensu, statuimus, ut post decessum vel cessionem Martini de Pateshull, qui pro tempore fuerit successor ejus in prebenda de Teynton, quæ copiose in possessionibus et redditibus abundat, ad annuam lx. marcarum sterlingorum, solutione eidem capitulo ad opus teneatur in usus residentium canonicorum convertendarum.[1] Quod ut futuris temporibus ratum permaneat et inconcussum, hanc provisionis concessionem sigilli nostri et sigilli capituli appositione fecimus communiri.

Pateshull, should be charged with the annual payment of 40 marks for the "communa" of the residentiary canons.

Fol. 59. ANNO AB INCARNATIONE DOMINI MCCXIX°, in vigilia Domini, detulerunt fratres Hospitalis Sci. Jacobi de Alto Passu, litteras istas decano et capitulo Sarum, simul cum litteris domini P.P. A.D. 1219.

R. miseratione divina Sarum ecclesiæ minister humilis, dilectis in Christo filiis, Dorset., Berkes, Sarum, et Wiltesir. archidiaconis, salutem, gratiam, et Dei benedictionem;—

Letters from bishop R. Poore to his archdeacons commending to them the brethren of the hospital of St. James "de Alto Passu."

Juxta quod a domino P. P. suscepimus in mandatis, vobis mandamus injungentes, quatinus cum litteræ istæ presentes ad vos pervenerint, negotia dilectorum nobis in Christo fratrum Hospitalis Sci. Jacobi de Alto Passu, clero vobis subdito nuncietis, mandantes, ut cum ipsi vel eorum nuncii ad eos accesserint, ad commissa sibi negotia exequenda, illos benigne admittant, et si ab eisdem requisiti, fideles pro eis in ecclesiis suis predicatores existant, elemosinas quas receperint, eorum nuncio, si affuerit, alioquin decano loci, tutius committendo, qui eas fratribus supradictis vel eorum nunciis ad plenum restituat. Relaxationes autem, quas in domini P. P. rescripti perspeximus con-

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[1] Marginal note,—"Concernit Teynton ad communam canonicorum "annexandum."

tineri, plebi sibi subditæ curent fideliter nuntiare,—videlicet, quod quicunque de bonis sibi a Domino collatis dictis fratribus aliquid devote contulerint, septimam partem noverint de injuncta sibi penitentia relaxatam: insuper et viginti dies de imposita sibi penitentia pro ponte Fiscecli relaxatos cognoscant.

A.D. 1230–31.

(Feb. 13.) Letters from bishop R. Bingham appointing Luke, archdeacon of Surrey, to the prebend of Burbage.

Anno Domini mccxxx°., die proxima ante festum Sci. Valentini, hora prandii, in prima ebdomada Quadragesimæ, venerunt magr. Radulfus de Eboraco, et Martinus, procurator archidiaconi Surriensis, deferentes decano litteras in hac forma,—R. episcopus, W. decano, salutem:—Significavit nobis venerabilis frater, dominus P. Winton. episcopus, dilectum filium magrum. B. quondam archidiaconum Winton., canonicum prebendæ de Burbach[1] diem clausisse extremum, cujus animæ Dominus propitiari dignetur. Nos igitur prebendam de Burbach, quam dictus archidiaconus possidere jam desiit, contulimus dilecto nobis Lucæ, archidiacono Surr., intuitu caritatis. Unde vobis mandamus, quatinus Martino clerico, latori presentium, generali procuratori ejusdem, vel vicario præfatæ prebendæ, nomine predicti Lucæ, stallum in choro, et locum in capitulo, assignetis.

A.D. 1230–31.

Letters from the same bishop appointing Thomas de

Item, eodem die, cum iter arripuisset idem decanus ad exequendum hoc mandatum, convocatis ad se precentore, cancellario, archidiacono Wiltescir., succentore, magro. Th. de Eblesborn, G. de Stapelbrigg, et aliis, dum consulerunt secum in capella beati Thomæ, quamdiu lectio collationis legeretur, venerunt litteræ istæ

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[1] The prebend is usually called that of Hurstbourne and Burbage. The former place, being in Hampshire, was in the diocese of Winchester.

decano, per manum magri. Thomæ de Warewic:— "Episcopus, decano, salutem:—Prebendam de Harnham, "quam quondam possedit carus noster magr̃. Lucas de "Winton, contulimus dilecto nostro magr̃o Thomæ de "Warwik., latori presentium. Quocirca vobis manda- "mus quatinus stallum in choro et locum in capitulo "assignetis eidem vel procuratori suo."

Warewic to the prebend of Harnham.

Lecta autem lectione collationis, ante completorium installavit decanus procuratorem archidiaconi Surriensis, et postea magrum̃ de Warewik, secundum formam predictam.

A.D. 1230–31.

(Feb. 11.) Letters from John "Romanus," subdean of York, enclosing authority from the pope, and asking for a benefice for his nephew Thomas "de Sc̃o. Stephano."

EODEM ANNO, feria tertia proxima ante festum Sci. Valentini, transmisit episcopus decano, per Walterum de Poile, clericum suum, transcriptum harum litterarum:—

Reverendo patri et domino R. Dei gratia Sarum episcopo, Johannes Romanus, subdecanus Eboracensis, salutem et devotionis intimæ famulatum:—Litteras domini P. P. in hæc verba recepi: "GREGORIUS EPI- "SCOPUS, servus servorum Dei, dilecto filio, Johanni "Romano, subdecano Eboracensi, salutem et apostolicam "benedictionem. Famulorum nostrorum grata devotio "promovetur, ut non solum ipsos, sed ut suos benefi- "centiæ nostræ gratia prosequamur; quia tunc per- "fectius placuisse creduntur, cum apud nos alios "promovent interventu, et caritatis est proprium, ut "non solum caros, sed caros eorum affectu benevolen- "tiæ complectatur. Hinc est quod pro dilecto filio "Thoma de Sancto Stephano, nepote, filio fratris "Thomæ, cubicularii nostri, discretionem tuam, de qua "plene confidimus, rogamus et monemus, attente per "apostolica scripta mandantes, quatinus eidem in ec- "clesiastico beneficio saltem a quindecem usque ad "viginti marcas valentiæ,[1] auctoritate nostra provideas;

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[1] Marginal note,—"Provisio beneficii a xv. usque ad xx. marc."

" contradictores per censuram ecclesiasticam, appella-
" tione postposita, compescendo. Mandatum nostrum
" taliter impleturus, quod idem provisioni tuæ gaudeat
" se commissum, et nos sinceritatam tuam possimus
(1230, Octob. 7.) " merito commendare. Dat. Anagniæ, nonis Octobris,
" pontificatus nostri anno quarto."

Hujus auctoritate mandati, supplico paternitati vestræ, et mando, quatinus ad nullum beneficium de donatione vestra vel aliquorum religiosorum in diocesi vestra aliquem admittatis, donec de eo et ejus valore mihi plene fuerit intimatum, denuncians irritum et inane si quid contra hoc, quod non credo, duxeritis statuendum. Dat. Eborac., septimo die kalendas Februarii. (1230–31, Jan. 26.)

Fol. 59, *verso.*

Ordinatio Cantariæ ad altare Beati Andreæ per Robertum de Hertford, decanum.

A.D. 1256. (Mar. 30.)

Grant by the abbess and convent of Wilton of a charge of *five marks* annually for founding a chantry, by Robert de Hertford, dean of Sarum, at the altar of St. Andrew in the cathedral.

Omnibus Christi fidelibus presens scriptum visuris vel audituris, Matildis de la Mere, Dei gratia abbatissa Wilton, et ejusdem loci conventus, salutem in Domino :—

Cum dominus Robertus de Hertford, decanus ecclesiæ Sarum, zelo devotionis accensus, nos sæpius interpellando devotissime nobis supplicaverit, quod de bonis monasterii nostri concederemus eidem in perpetuum quinque marcas[1] annuas, ad sustinendum quoddam servitium perpetuum in præfata ecclesia Sarum, pro anima sua, et animabus benefactorum suorum, et omnium fidelium defunctorum, sine lesione vel jactura ecclesiæ nostræ, communicato consilio capituli nostri et virorum prudentum, pium ejus affectum attendentes, unanimi consensu concessimus eidem, quod in perpetuum solvemus illi, quamdiu vixerit, et

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[1] Marginal note,—" Wilton ; pensio lxvi.*s.* viii.*d.*"

assignatis suis post mortem suam in dicta ecclesia Sarum,—videlicet, subdecano, vel succentori, vel communario Sarum qui pro tempore fuerint, quinque marcas annuatim, ad sustentationem dicti servitii, ad duos anni terminos; scilicet ad Pascha duas marcas et dimidiam, et ad festum S. Michaelis proximo sequens duas marcas et dimidiam, sine difficultate aut dilatione aliqua dictis terminis et loco et personis solvendas. Et ne nos, vel successores nostræ, seu monasterium nostrum, ex hac concessione aliquam in posterum sentiamus lesionem vel jacturam, dictus dominus Robertus, decanus, solvit nobis in capitulo nostro, centum marcas in perpetuam utilitatem monasterii nostri, per dispositionem nostram convertendas. Et si, quod absit, a solutione dictæ pecuniæ, ut predictum est, terminis statutis defecerimus, subjiciemus nos et successores nostras in perpetuum jurisdictioni et coercioni decani, cancellarii, et subdecani Sarum, vel alicujus eorum qui pro tempore fuerint vel fuerit, ut ipse vel unus eorum, nos per censuram ecclesiasticam, vel quocunque alio modo sibi melius viderint vel viderit expedire, sine strepitu judiciali, ad solutionem prædictam, una cum expensis ob hoc factis, si necesse fuerit, compellant vel compellat: renunciantes omnibus impetratis et impetrandis quæ nobis possent prodesse et dicto decano vel suis assignatis sive assignandis in posterum obesse et omni juris remedio.

For this annual charge the dean, R. de Hertford, pays the abbess and convent of Wilton, *one hundred marks.*

Ut hæc autem nostra concessio perpetuæ firmitatis robur optineat, eidem sigilla nostra autentica duximus apponenda. Dat. apud Wilton quinta feria post Annunciationem Dominicam, anno gratiæ MCCLVI°. Hiis testibus, dominis Nicholao de Lakyng, subdecano; Waltero de la Wyle, succentore, Willelmo de Ludyngton, etc.

[ORDINATIO CANTARIÆ PER ROBERTUM DE HERTFORD, DECANUM SARUM.]

A.D. 1256. (April 5.)

Ordination of the said chantry by Robert de Hertford, dean of Sarum.

NOVERINT OMNES, presens scriptum visuri vel audituri, quod ego, Robertus de Hertford, decanus Sarum in sanitate et prosperitate vitæ meæ constitutus, de quinque marcis, quas mihi debent abbatissa et conventus de Wilton annuatim et in perpetuum, sicut patet in carta illarum obligatoria inter me et illas super hæc confecta et publicata, sic ordinavi; videlicet,—Post mortem meam, communarius Sarum, qui pro tempore fuerit, recipiet dictas quinque marcas ad duos anni terminos, videlicet ad Pascha et ad festum sancti Michaelis, qui duo termini continentur in carta prænominata, et illas distribuet de voluntate decani et subdecani Sarum, qui pro tempore fuerint, modo subscripto; videlicet,—quod aliquis vicarius Sarum, capellanus honestæ conversationis et approbatæ fidelitatis, percipiet annuatim quadraginta solidos ad celebrandum annuale pro anima mea et omnium benefactorum meorum, et omnium canonicorum Sarum, et omnium fidelium defunctorum, in missa, et commendatione, et "*Placebo*" et "*Dirige.*" Et ego, per Dei gratiam, providebo ante mortem meam de primo sacerdote qui dictum annuale celebrabit. Decanus autem et subdecanus Sarum, qui pro tempore fuerint, providebunt de aliis capellanis vicariis, scilicet, Sarum, successive et in perpetuum, qui omnes jurabunt, quod integre et fideliter annuale illis commissum, in forma prædicta, in suo tempore, celebrabunt. Lego autem unam marcam communæ Sarum et canonicis residentibus in perpetuum annuatim recipiendam, ut ipsi memoriam habeant de me post mortem meam in

orationibus et suffragiis suis, et aliis benefactis. De quinta autem marca sic ordino, quod in die obitus mei, annuatim in perpetuum succedendo, recipiet quilibet canonicus Sarum qui servitio interfuerit tres denarios, et quilibet vicarius Sarum unum denarium; et quilibet altarista unum obolum. Pueri autem chori sex denarios. Residui autem denarii distribuentur Fratribus Minoribus Sarum, et Fratribus Predicatoribus de Wilton pro æquali portione dividendi, prout se volunt extendere.

Dat. Sarum, in crastino S. Ambrosii, episcopi et confessoris, anno Domini M°CC° quinquagesimo sexto.

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